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RESERVE  
STORAGE







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THE  
MISSIONARY HERALD.

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THE receipts from donations for the first six months of the financial year are a little less than \$190,000, about \$7,500 less than those of last year for the corresponding period. Legacies have fallen below those of last year by nearly \$53,000, so that the total falling off is about \$60,000. During the remaining six months, therefore, we must look for a marked advance from those whom the Lord is still sparing as his living stewards in order that they may distribute generously what he has committed to their trust. Let every pastor preach a rousing missionary sermon about this time, and emphasize the favorable opportunity for liberal special gifts. The applications for missionary appointment both from men and women, we are glad to report, are steadily increasing. May hearty thank-offerings accompany them!

WE think that our older as well as our younger readers will be interested in the article in the Young People's Department telling how the gospel reached Samoa. The last reports received by the London Missionary Society from these islands are that the war is demoralizing and impoverishing the natives more than any previous conflict has done. Nevertheless, the schools at Malua and Savaii are unaffected as to numbers, having now under instruction 200 picked young men, the future hope of Samoa. The mission seeks to maintain a strict neutrality in regard to political matters. The *Chronicle* of the London Society expresses the belief that one word from the three powers that are represented in Samoa, Germany, Great Britain, and the United States, would stop the war, and that such an interference would be hailed as an evangel of peace by all the Samoans. We trust that the representatives of these governments are about to speak that word.

THE State of Vermont has just enjoyed a "foreign missionary campaign," covering a period of just four weeks, ending on March 3. Dr. Creegan, as Field Secretary, had charge of the arrangements, and with Rev. Otis Cary, of Japan, Rev. James L. Fowle, of Western Turkey, and Mrs. C. T. Rand, of Micronesia, twenty-seven places were visited, forty-five meetings were held, and 165 addresses were made. The visiting missionaries were everywhere cordially received, and much interest was awakened among the churches where the conventions were held and in the regions round about. We look for fruit from this campaign not merely at once, but through the coming years.

SINCE the communications from Turkey given among the "Letters from the Missions" were in type, other letters have been received, indicating that while there is no famine there is yet sore want. Our brethren at Aintab are loth to make any appeal for outside aid, in view of what was done last year, but they write that a small sum placed at their disposal would save many a family from pinching want. A few hundred dollars would relieve many hundreds of hungry men and women, and would take a burden from the hearts of our missionary brethren.

THIS number of the *Herald* goes to press before we have had time to receive letters from Japan referring to the fact, made known to the world through the ocean cable, that the Mikado, on the eleventh of February, proclaimed the new Constitution for the empire. The event is one of great significance, and this fulfilment of a pledge made some years since gives assurance that the ruling powers in Japan are firmly determined to carry out the proposed plan of a constitutional government. The features of the new Constitution, which are presented in the brief telegram, are : a legislative assembly, composed of a House of Peers and a House of Commons ; the right of suffrage to all men who have reached the age of twenty-five and who pay an annual tax of \$25. Liberty of conscience and of speech and the right of public meeting are assured. Another important feature of the Constitution is that judges are to be irremovable except by special law. This fact will take away one of the objections often urged against giving the Japanese jurisdiction over foreigners. It is a long step in advance that Japan has thus taken, and it seems almost a miracle when we consider the condition of the empire twenty years ago.

THE restrictions placed upon the press by the Turkish government are many and oppressive. The new censor of the press, appointed in November last, requires of the editors of the *Zornitza*, the Bulgarian religious paper published by our mission at Constantinople, that duplicate copies of all matter be placed in his hands two days before it is given to the public. He then mutilates the articles, not merely those having a political bearing, but those in the religious and educational departments, on the ground that there may be a political interpretation placed upon words innocent in themselves. Among the words which are uniformly stricken out are "union" and "freedom." In the sentence in the Sunday-school lesson, "Ruth's *union* with the family of Elimelech had *freed* her from idolatry," the words we have italicized were stricken out. Only after representations made by the American Legation was the paper permitted to speak of the *United* States of America. The absurdities of this censorship are innumerable. Our brethren connected with the press at Constantinople are entitled to our sympathies in the annoyances to which they are compelled to submit.

LETTERS from West Central Africa reach us too late for insertion in this issue. The health report still continues good. Dr. Webster's house at Bailundu has been so far completed that he is now occupying it. The young church at Bailundu has chosen its deacon, who hereafter is to bear the name of Jacob, as its pastor.

THOSE who read Mr. Neesima's paper in regard to the Doshisha University, in the last number of the *Herald*, will be glad to know that the movement in Japan to secure an endowment is making good progress. The several classes in the Doshisha are contributing to the fund, and the police of Kyōto are reported to have sent in one hundred yen. A letter just received from Mr. Atkinson, of Kōbe, states that a meeting was held in the church in that city on Monday, January 28, in behalf of the Doshisha, and that over 1,500 persons, mostly of the middle and upper classes, with a good representation from the various official departments, were crowded into the building. Mr. Neesima, who has been in poor health, made a five-minute speech, although not with the approval of his doctor. Mr. Kanamori, pastor of the college church at Kyōto, made an address of one hour and twenty-five minutes, followed by Mr. Myagawa, pastor of the Osaka church, who spoke forty minutes, both addresses emphasizing the need of highly educated men in all professions, who should be men of high moral purpose and character. The phrase in Japanese descriptive of the institution is, "Kirisuto Kyo Shugi no Dai Gakko," "A university founded on Christianity" (literally, "Christ-teaching-principles-Great-School"). The meeting was a most enthusiastic one and it is expected will result in large contributions. Mr. Atkinson reports that the Hyōgo Prefectural Assembly expects to raise 10,000 yen, and that the governor is interesting himself in stirring up wealthy men to contribute. The idea of a people's university founded on Christianity is growing in favor with surprising rapidity.

AMONG the many testimonies of East Indian officials as to the work of missions, the following utterance of the Chief Commissioner of the Central Province, on the tenth of December last, at the laying of the cornerstone of some mission buildings in Jubbulpur, may well be quoted. This commissioner, Mr. Mackenzie, was formerly secretary to the Governor of India in the Home Department, and is now the official in rule of ten millions of people. After warmly commending the special work in hand, he says: "In my experience those who depreciate mission work are generally people who know nothing about it. Ignorance is the distinguishing characteristic of the ordinary despiser of missions, at home and abroad. No man who studies India with a seeing eye can fail to perceive that the indirect results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that ere many years are over we shall have in India a great religious upheaval. The leaven of Western thought and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."

*Twenty-six Bible classes each week* is what one of our missionaries at Kōbe, Japan, reports as part of her work. There is no peril that this part of the educational work will become merely secular when such a report as this can be given.



JUST after our last number had gone to press, an appeal for aid for famine relief in China was received from Rev. Dr. Nevius, the well-known missionary of the American Presbyterian Board at Chefoo, in the province of Shantung. Dr. Nevius speaks of the devastation caused by drought on one side and floods on the other, so that the extreme of want is felt on the plain bordering on the Bay of Pechihli in the province of Shantung. More than a million of people are said to be reduced to the last state of destitution. Relief to be effective must continue until next June. The plan is to open centres of relief in the famine region and provide the food that is absolutely necessary for sustenance and seed grain for the spring crops. One or two cents will sustain the life of an individual for a day. We learn from England that a vigorous appeal has been made for contributions, and that the Lord Mayor of London has opened a fund for the suffering Chinese. The Secretary of the Chinese Legation in England, Sir H. Macartney, affirms that the distress is even greater than the published accounts have indicated, that the Chinese government is doing all that is possible, and that the authorities of three rich provinces have been commanded by the emperor to retain for distribution in the famine districts the whole of the grain which it is customary to forward to Peking. But the need is so appalling that the aid of all benevolent people is asked to mitigate as much as possible the distress. In the letters received from the missionaries of the American Board both in Shantung and Chihli, there is no mention made of special want, though in a letter given in our last number, Messrs. Smith and Chapin referred to the distress they had witnessed during their tour in the province of Honan. While, therefore, our missionaries, not being in the famine region, have made no call for aid, the Treasurer of the American Board will receive and forward through appropriate channels any sums that may be sent for the relief of those in want in other sections of China. We are glad to see that a committee of merchants and bankers in New York has been organized to receive and transmit contributions.

FRIENDS of Japan in all parts of the world have read with deep pain the tidings brought us by ocean cable of the assassination of Mr. Mori, Japanese Minister of Education. Mr. Mori was well known in this country, having been some years ago *Chargé d'Affaires* at Washington. While in this country he made a special study of our educational system, and published several pamphlets relating to education and religious freedom. No man has done more to secure religious toleration in Japan than Mr. Mori, and his services since his return to his native country in behalf of education entitle him to the gratitude of his countrymen and the respect of the whole world. We trust it will appear, when the details of the sad event reach us, that the assassination was the work of a single crazy fanatic, and not of any body of religious enthusiasts.

THE London Missionary Society has received word that the disturbances along the African coast opposite Zanzibar have not affected their missions on Lake Tanganyika or at Urambo. Mr. Brooks, their missionary at Urambo, was killed as he was coming to the coast, but there is said to be no need of anxiety in regard to those who remain in the interior.



THERE lies before us a letter signed by twenty-two trustees of the "Tokwa school" in Sendai, Japan, thanking the American Board for the interest it has taken in the institution and speaking in warmest terms of the labors of Messrs. De Forest, Curtis, White, and Miss Meyer. The letter is interesting as showing that the Japanese appreciate the aid rendered them, and their great delight in the Christian school which has been established among them.

IN more than one land recently redeemed from heathenism by the preaching of the gospel, the great source of peril to the people is the importation of intoxicating liquor. Strange and sad it is to say that in not a few cases this peril would be slight if the people were left to themselves. The Hervey Islands, now under British control, are cursed by the introduction of liquor. On the Windward Islands the case is different, for the people have prevented smuggling. But what the missionaries now fear is that, being under British protection, the liquor may be forced upon them. The *Chronicle* of the London Society says: "If Great Britain leaves the people to administer their own laws, they will have little fear." Cannot Christian sentiment compel the nations to have mercy upon the people just merging from barbarism?

WE have often had occasion to present illustrations showing the affection and fidelity of the native African. Mr. F. S. Arnot tells the story of a young lad who was with him and heard his master praying one night for water. The lad started off in the dark night, going miles alone through a country infested by wild beasts, and returned the next day with joy, bringing with him to his master a calabash of water. A race capable of such devotion is capable of great things.

*The London Times* reports that a pamphlet has appeared in Constantinople reflecting upon the Sultan and the Sheikh-ul-Islam, the head of the Moslem faith, and that this pamphlet has seriously disturbed the Sultan, so that he has not attended to state affairs for quite a while. It is added that a large number of *softas*, or students of Mohammedan law, have been driven from Constantinople in connection with this affair, though it does not appear what relation they are supposed to have had with the publication of the pamphlet.

WE had expected before this number of the *Herald* was ready for the press that the letters of Henry M. Stanley, which were said to have been brought to Stanley Falls, and which it was supposed would arrive in London early in March, would have been made public. Perhaps before these lines are read, the whole story of the last great adventure in Africa will be before our readers. But even were that story before them they would hardly be able to divine where the intrepid explorer now is, or to prophesy as to what will be his success in his present undertaking, on his return to the interior in aid of Emin Pasha.

DR. BLODGET reports that in December last two men were baptized who had heard the gospel twenty-four years ago when Mr. Burns and Dr. Blodget first preached in Peking, at the opening of the work there. This reaping was indeed "after many days." But these were only two out of seventeen who, in connection with the Peking station, have been baptized since October last.

THE table of statistics of missionary work in Japan for the year 1888, compiled by Rev. Henry Loomis, agent of the American Bible Society in Japan, has been received just too late for insertion in our present number. The striking facts brought out in this valuable table are the following: The present number of churches is 249, with a total membership of 25,514, which is an increase within the year of twenty-eight churches and 5,785 members. The total number of adults baptized during the year 1888 was very nearly 7,000 (6,959), and of these 2,114 were in connection with the work of the American Board. Truly this is a glorious record.

THE number of "Student Volunteers for Foreign Missions" now exceeds 3,200, of whom it is said that 103 have already sailed for foreign lands and others are soon to follow. A national organization of these "Student Volunteers" has been formed, with a committee of three representing the College Y. M. C. A. and Y. W. C. A., together with Mr. Wilder, of the Inter-Seminary Alliance, with the object of looking after these volunteers and bringing them to the attention of missionary Boards and of the churches. These facts are furnished us by Mr. C. F. Hersey, of Bowdoin College, who also informs us that a branch of this national organization for the State of Maine has been formed, which shall serve not merely as a bond of union among the volunteers, but also as a stimulus in the matter of foreign missions among the churches of Maine. Upwards of forty churches of the State have already been visited, and much interest has been awakened.

AFTER the exposures of the frauds practiced by Madame Blavatsky, of India, there were many of the "Theosophists" who refused to believe that her pretended miracles were ordinary tricks. The Psychical Research Society of England, which had openly favored the Madame, sent a gentleman to Madras to investigate matters, and he is reported to have satisfied himself that the people of India were right in calling Madame Blavatsky an impostor of the first order. But there are doubtless some people who will still believe in theosophy.

THE British and Foreign Bible Society has issued during the past year 4,206,000 copies of Bibles, Testaments, and portions of the Scriptures, a larger number than ever before. The total income of the society for the past year was £253,300. Its grand work encircles the world, preparing the way for missionaries and strengthening their hands.

ARRANGEMENTS are now making for a general conference of Protestant missionaries in China, to be held in 1890. The Shanghai Conference of 1877 was an important assembly, marking a distinct advance in missionary efforts within that vast empire. It is time that another conference be held by the Christian missionaries who in God's name and strength have undertaken the task of evangelizing the millions of China.

"COME" and "go" are short words, but they express the sum of Christ's call to men. First come to him for pardon; then go for him in service. The two duties are inseparably linked together. One may well question whether he has truly come to Christ if he finds himself unwilling to go anywhere for him.

## A MISSIONARY SECRETARY'S VISIT TO MONTREAL.

BY REV. JUDSON SMITH, D.D.

It is a pleasant duty to report briefly a recent visit to Montreal in the interests of the American Board. Rev. F. H. Marling, the genial and able pastor of Emmanuel Church (Congregational), extended a most cordial invitation to Montreal in the name of the Congregational churches and college, which are in happy affiliation with the work of the American Board, and of the American Presbyterian Church, which has been a constant benefactor of the Board for the past sixty years, and also laid out a full and attractive programme for the three days which could be given to the purpose.

Leaving Boston on Friday evening, February 22, we passed from the mild weather so characteristic of the winter just closed, into a region of ice-bound rivers, deep and drifting snows, and a temperature from fifteen to thirty-five degrees below zero. But the Christian welcome was warm, the hospitality unbounded, and the missionary atmosphere vital and inspiring, alike in colleges and churches and homes. On Saturday morning, after a delightful call upon Dr. Barbour, the popular Principal of the Congregational College, an interview of two hours was enjoyed with the theological students, asking and answering questions on missionary fields and the missionary service. Two of these young men have recently been appointed missionaries of the Board, one from the Presbyterian College has just applied, and others will presently apply. The grouping of the several theological colleges around McGill University and the interchange of services between the faculties of the university and of the several colleges are interesting features in the educational arrangements of the city.

Saturday afternoon, in the chapel of the American Presbyterian Church, of which Dr. Wells continues the versatile and attractive pastor, after nineteen years of continuous service, the ladies of the Canada Congregational Woman's Foreign Missionary Society met with the Canada Woman's Board of Foreign Missions (Presbyterian) to listen to an address on Woman's Work Abroad. The prayer of the pastor, affectionately remembering the Board by name and giving thanks for all that God had wrought through its agency in the past, a common feature in the prayers of all these brethren, was most refreshing and delightful.

Sunday was well filled with appointments. At eleven in the morning, a report of the London Conference was given in the Emmanuel Church, and the annual collection of the church for foreign missions and for home missions was taken at the same time. In the afternoon the Claims of the Foreign Work on Educated Men were presented to the members of the Young Men's Christian Association of McGill University — an attentive and inspiring audience. In the evening, at the Calvary Congregational Church, whose energetic and beloved pastor, Rev. E. M. Hill, is also the secretary of the Canada Congregational Foreign Missionary Society, the work and needs of the Board were presented and the annual collection for foreign missions was taken.

Monday afternoon for three hours there was full and frank conference with the executive committee of the Congregational Foreign Missionary Society upon all



matters of common interest between this Society and the Board, which are so happily united in the work of the West Central African Mission.

These were days long to be remembered for cordial greetings and unstinted hospitalities, for delightful Christian fellowship, for deepened consecration, and for the refreshing sense of unity in a service which knows no boundary lines and seeks no selfish ends and ennobles all who share therein.

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## CONSTANTINOPLE.

BY REV. JOSEPH K. GREENE, D.D., OF CONSTANTINOPLE.

SEATED on the hills which rise from the shores of the Bosphorus, the Golden Horn, and the Marmora, marked at almost every prominent point by stately mosques, imperial palaces, ambassadorial residences, or public buildings, possessed of a spacious harbor which knows neither tide nor dangerous wind, Constantinople is distinguished not more for the unrivaled beauty of its situation than for the variety in race, dress, and language of its million inhabitants. Here mingle not only the ruling Turks, the polished Persians, the tawny Arabs, and the black Ethiopians, all Mohammedans, and numbering one half of the entire population, but also a non-Mohammedan population of about the same number, and embracing Greeks, Armenians, Jews, Levantines, and Europeans of every nationality. Religious and national sentiment and customs have for centuries prevented any amalgamation of these different races, but modern civilization, with its commercial rivalries and its common facilities of locomotion, such as street-cars, tunnels, steamboats, and railways, is slowly teaching the different races the lesson of equality and the recognition of one another's rights. In the fifty-six years during which American influence has been felt in Constantinople, vast and striking changes have occurred.

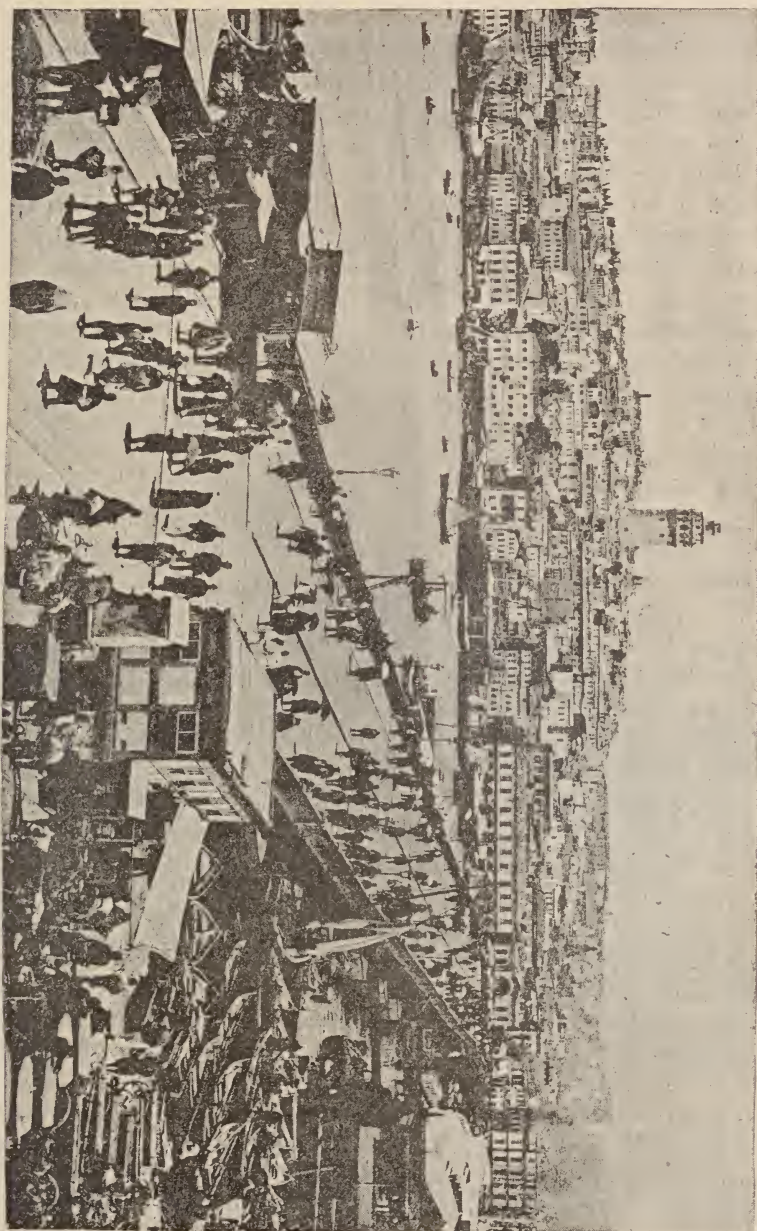
The city itself, through the rebuilding of large districts swept by conflagrations, has improved its streets, drainage, and architecture. It is now fairly well supplied with water and partially lighted with gas, and the means of communication are greatly improved. The police are tolerably efficient, and atrocious crimes comparatively few, though the government, for the sake of gain, shamefully tolerates liquor-shops and houses of evil repute. Foreign trade is largely in the hands of Europeans, and internal trade in the hands of native Christians. The water and gas companies, the tunnel and the street railways, the Asiatic and the European Turkey railroads, in fact, almost all large enterprises, whether industrial, mining, or commercial, are in the hands of Christians, native and foreign.

The changes in the Oriental churches have both their cheering and their saddening aspects. The hierarchies have largely lost their ecclesiastical power and their moral influence, and the people with less superstition have also less faith. Among the Greek, the Armenian, and the Slav races, the national sentiment clearly overrides the religious, and worldliness and infidelity threaten to destroy all spiritual life. At the same time many ecclesiastics and many more lay members of the Oriental churches have acquired much scriptural knowledge, and, especially among the Armenians, the spirit of toleration has largely

increased. With prayer and hope we wait for the time when the leaven of the gospel, cast into the Oriental mass, shall quicken it to new life.

Animated by the spirit of the times and the example of the Protestants, all

CONSTANTINOPLE.—THE GALATA BRIDGE ACROSS THE GOLDEN HORN TO PERA.



the other communities have made rapid progress in education. Pera, the European quarter of Constantinople, boasts a single school-building for Greek girls, which cost \$176,000. In the same quarter the Jesuits have great

educational establishments, with several thousand pupils, many of them non-Catholic. The government has also done much to advance the cause of education, especially among the Mohammedans. In short, in Constantinople and the chief cities of the empire, very much more attention has been given to education than to religion.

American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the empire; the Female College, called the "Home," on the heights of Scutari on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every Sabbath, with a total attendance of about one thousand. In the quarters of Haskeuy and Scutari and in the rear of the Bible House, there are commodious chapels, but for more than forty years the evangelical Armenian churches in the great quarters of Pera and Stamboul have suffered severely in their growth and influence for the lack of church homes of their own. The brethren of the Pera and Stamboul churches are now about to make fresh efforts to secure houses of worship, and we bespeak for them the sympathy and aid of American Christians. The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine coöperation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared.

The place of most encouraging aggressive work is in the quarter of Stamboul called Gedik Pasha, overlooking the Marmora. Here is the splendid site purchased some years ago for the meeting-house of the Stamboul church, and here many members of that church reside. Here Mrs. Newell and Miss Twitchell, succeeding Mrs. Schneider and Miss Gleason, have gathered a Sabbath-school which not infrequently numbers 250. Many of the pupils are non-Protestant, who come from Turkish-speaking Armenian and Greek families. Weekday schools for Armenians and Greeks, largely self-supporting, are maintained at the same place. On seven evenings of the recent Week of Prayer very earnest meetings were held at the house of the missionary ladies, with an attendance of 150 at almost every meeting. Persons, long alienated, came to these meetings, and such union and fervency of prayer have not been witnessed for years. On the evening of Tuesday, January 15, the Young Men's Christian Association of Constantinople held their annual festival at the same place, and a fine assembly of some three hundred young men and women, many of them non-Protestant, met to listen to half a dozen stirring addresses and to excellent vocal and instrumental music. Looking at the house, the illumination, the decorations, the Christmas-tree, or the assembly itself, save in the matter of the red fez caps, a stranger present might well have thought himself in Europe or America. The company, on leaving, left some \$27 on the plates, to testify their gratitude for the instruction and entertainment received.

Again, on Saturday, January 19, the indefatigable ladies at Gedik Pasha



opened their house to welcome the children of the Sabbath-school to a Christmas-tree festival. Such a crowd of eager faces, such excellent singing, such rapt attention to the story of Christ's birth, were most gratifying proofs of the powerful influence of this school. Gifts were bestowed according to the fidelity of the pupils in attendance on the school during the year.

In short, we seem to see the time approaching, when in rearing its spiritual temple—the living Church of God, the final aim and crown of all our work—Constantinople shall no longer lag behind Marsovan, Cesarea, Harpoot, Aintab, Marash, and several smaller cities of the empire.

### THE STORY OF THE PANG-CHUANG CHAPEL.

BY REV. H. D. PORTER, M.D.

THE picture given on this page represents the beautiful little chapel at Pang-Chuang, in the province of Shantung, China. How many precious memories



THE CHAPEL AT PANG-CHUANG, SHANTUNG, CHINA.

gather about it! In the autumn of 1878, just after the terrible famine, the people flocked upon the Sabbath days to hear the "new doctrine." The little low room where meetings had been held was exchanged for one given for that purpose by a brother of good Helper Hou. A quaint and dismal hovel it was, enlarged after a few months by taking in the kitchen with a *k'ang*. And when the donor died, his bedroom was absorbed into the chapel, and made a place for the women and girls. These three low and grimy rooms, renovated by

whited walls and equipped with seats four inches wide, was our place of meeting for eight years; memorable years of toil and service and expectation.

When our brick residences were built in 1881 and our families moved down in 1882, the people looked at the comely homes of the pastors, and asked, "Where is the room for the chapel?" We had to tell them that none had been arranged. Even Helper Hou was disappointed, and he said afterward: "I was vexed when the pastor said, 'The chapel you must build yourselves.'" How could such poverty-stricken, famine-begirt people build a chapel? They however made a contribution box with a slit in the top, into which the Sunday offering was dropped, and they slowly went to work. "I can see more in that box than you can," said the once annoyed helper. "I can see a church in that box." He lived to subscribe for, to plan, and to build the ideal chapel for which he labored and prayed for eight long years.

At the grand reception given the pastors on the arrival of their families in 1882, there was a little surplus of funds contributed, amounting to about five dollars. This was a nest-egg. The story of how it was added to by annual contributions and by a few gifts of friends until it amounted to about eighty dollars is too long to tell. At length the little hovel was too continuously crowded to be endurable. The chapel must be built. On the Sabbath of the Week of Prayer, 1886, Helper Hou made an eloquent appeal and invited every one, man, woman, and child, to put down his name. Only fifty dollars were subscribed that day, but it was as much as \$10,000 in America. It set the tide of a movement toward self-support that may bear fruit forever. After that every member of the six little churches in Shantung was invited to add his mite. The gifts were small, but they meant much to donor and to receivers. Mr. and Mrs. Smith were in America at that time, and through them many friends, hearing the story, were pleased to give for our little chapel. Thus in one way and another funds came in, and we were able to build twice as large a building as we planned at first. How delighted our dear Helper Hou was! So the chapel was built, costing a thousand dollars in gold, and not one cent of it came from the funds of the Board. Not quite half of this amount came from the happy native Christians who gave so gladly for it. The largest contribution by a native was about twenty dollars.

The picture shows you the pretty plan, a combination of the fine Chinese temple roof with western church tower. It is far prettier in reality than the picture shows. What a laugh was raised by Helper Hou when objecting to a plan for a corner tower! In very dramatic style he showed how opposed to Chinese ideas it would be to have a tower anywhere else than "in the centre." And he danced around on one leg with one eye blindfolded to show the intrinsic absurdity. The chapel was built entirely by the local masons and carpenters, many of the church members working out their subscriptions by days' work. The gateway of the enclosure stands midway between the chapel and the Williams Hospital, the western ward of which is seen in the picture. The ceaseless interest and energy required to build such a house were furnished by our Helper Hou. He built his zeal into it, and when it was finished he named his only little grandson Grace Chapel, in his joy that God's grace had

enabled him to see it completed. He had, of course, the constant advice of the pastors, but all accorded to him the leadership in this special work. And so we look upon the chapel as a monument to an earnest and noble life. He was permitted to preach in it for several months. And when he died we gathered there to mourn for the life that had built its own memorial.

The chapel within is more pleasing, perhaps, than without. Four great wooden pillars support the roof, which shows its painted crossbeams and rafters twenty-three feet about the neatly tiled floor. The pillars are painted in bright vermilion, adding freshness to the interior. A partition now necessarily divides the seats for women from the rest of the audience, a feature that may change for something better in the coming years. Perhaps the coming railway may ere long take this rail away. A rose window on the western side will be filled in with colored glass. Upon the high walls and gables, and between the windows, hang in splendid Chinese script inscriptions to the Deity, the Ten Commandments, and the Lord's Prayer. The kindness of American friends enables us to seat the church with chapel seats. A bell in the little tower will ring out a Sabbath welcome to the neighboring villages. It is inscribed in memory of a blessed saint who waits to welcome "these from the land of Sinim" in the realms of light and day. The chapel furnishes about three hundred sittings.

Perhaps no more hopeful sight can be seen in China than this little chapel, crowded, as it often is, with devout worshipers, coming from three or even four score villages to meet and partake of the holy communion. May it lead multitudes, as it has already led scores, to the blessed source of all hope and love !

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## REV. ISAAC G. BLISS, D.D., OF CONSTANTINOPLE.

BY REV. HERMAN N. BARNUM, D.D.

A PARAGRAPH in a recent number of the *Missionary Herald* made especial acknowledgment of the indebtedness of American missions in the Orient to the American Bible Society and to Rev. Isaac G. Bliss, the Agent of that society for the Levant. The death of Dr. Bliss is now to be chronicled, the sad event occurring at Asyoot, Egypt, February 16. Dr. Bliss was born in Springfield, Mass., July 5, 1822. He graduated at Amherst College in 1844, and three years later at the Theological Seminary at Andover. In 1847, May 4, he was ordained at West Springfield, and a few days later, May 8, he married Miss Eunice Bliss Day, and together they sailed for Turkey, June 23, as missionaries of the American Board. They were located at Erzroom, which, at that time, was a new field, and Mr. Bliss entered upon his work with an ardor and impetuosity which soon exhausted his strength, so that in 1851 he was obliged to return to the United States with broken health. He performed pastoral labor in Massachusetts for about five years, but in 1856 he accepted an appointment from the American Bible Society as its agent for the Levant, with Constantinople as his residence.

The Bible had been translated and published in Constantinople before Dr. Bliss assumed the agency, but the work had not been systematized, and business



methods had not been much employed. The energy of Dr. Bliss at once began to be felt, not only in the publication of the Word of God but in its distribution. He entered into plans with missionaries throughout Turkey, Syria, Egypt, and Persia, corresponding with them, making tours among them, studying the needs of the different nationalities and tribes, and providing for their supply. New translations were made, and new editions of old translations were published under the stimulus of his enthusiasm, and large numbers of colporters were employed to scatter them far and wide. He kept several men constantly employed as colporters at the capital itself, and he watched and guided them, meeting them every Monday morning to take their reports, to pray with them, to give them the help of his advice, and to try to imbue them with something of his own spirit.

At the request of the mission he also undertook the distribution of all the other missionary books printed at Constantinople, and he soon brought the whole publication department into a system which it had never had before. He was always in the heartiest sympathy with the missionaries, and ready to coöperate with them in every department of their work. No man among them was more a missionary than he. In the church, in the Sunday-school, in the prayer-meeting, in the homes of the people, in their shops, on the steamers, by the wayside, — everywhere, he was the same earnest, faithful disciple, always about his Master's business, and always bearing with him the Master's spirit. He was a rare man.

Rev. H. O. Dwight, writing from Constantinople of the high esteem in which Dr. Bliss was held by his associates in Turkey, says: "Multitudes of natives have felt the pressure of his personal influence and mourn him as a father. There is hardly a missionary in the land who has not been stirred to greater activity by the ceaseless suggestions and invitations of Dr. Bliss. It seems as if the Lord has taken one of the great pillars."

The Bible House at Constantinople, which is the business centre of all the missions of the American Board in Turkey, as well as of the American and the British and Foreign Bible societies' operations in the East, originated in his mind, and was built by funds largely raised by him. This is a noble as well as a fitting monument to his memory.

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## THE GREEK CHURCH.

BY REV. GEORGE CONSTANTINE, D.D., OF SMYRNA.

THE Greek Church, of which I was born a member, embraces various nationalities and races, namely, Russia, Bulgaria, Servia, Greece, etc., nearly the whole Slavic race, and the whole Greek race; in all, about 84,000,000 souls. Of these, 8,000,000 are Greeks, of whom 2,000,000 constitute the kingdom of Greece, while the remaining 6,000,000 are scattered all through European and Asiatic Turkey and the islands of the Ægean Sea.

In order to present the matter intelligently, it will be necessary to speak of the Greek Church as *ancient* and *modern*, the former reaching as far as the year

A.D. 786, when the Seventh General Council was held, and the latter from that Council to the present time.

The Greek Church in its constitution is as evangelical as the gospel, being based upon the Nicene Creed, without the addition of the "filioque," which had been the apparent cause of the separation of the Latin and Greek churches, the latter assuming the title of the "orthodox." The seventh canon of the third ecumenical council decrees that any priest or layman who shall demand anything more or less from either Jew or Gentile than what is contained in that creed shall be anathema. Unfortunately the Seventh General Council opened the gates for much that is demoralizing and much that is against both the creed and the Word of God.

The *ancient* Church accepted the Word of God as the rule of both faith and worship. She accepted all the canonical books of the Bible, and these only, and demanded from her members that they should study and follow them. She taught salvation through faith without the works of the law, and accepted works as the fruit of faith and the evidence of the Spirit's presence. The "Power of the Keys" she accepted as the authority committed to the church to reprove or exclude from its communion the unworthy participant, and to restore the same when penitent and repentant, while her worship was real and spiritual.

The *modern* Greek Church accepts the seven ecumenical councils and teaches that the sacraments of the New Testament are seven (the Jewish symbol for completeness or perfection) namely, baptism, the Lord's Supper, chrism, confession, ordination, marriage, and the anointing of the sick; but of these the first two are superior in importance and the last three are not binding on all Christians. She accepts baptismal regeneration. Every child by baptism becomes a member in good and regular standing and is admitted to communion from infancy. She accepts transubstantiation, and gives to tradition equal authority with the Bible, while many of her unscriptural customs are maintained by passages in the Apocryphal books. She rejects images, but she adores pictures, honors the saints and the Virgin, attributes miraculous power to both pictures and saints. She may theoretically deny the doctrine of purgatory, yet she offers prayers for the dead; she uses candles and incense in worship and prides herself on the *exclusive* apostolic succession of her priesthood, namely, that, by the laying on of the hands, the Holy Spirit descends and abides upon its ordained clergy, except in the case of simony (when the clergyman receives ordination by means of bribes). By this teaching the priesthood, irrespective of moral character, piety, or knowledge of the Bible, makes itself indispensable to the salvation of man. The child, for instance, cannot be saved unless regenerated, but cannot be regenerated unless the water and the oil are blessed and sanctified by the prayers of the ordained priest. The elements in the Lord's Supper cannot be transubstantiated except by the same influence; the dead cannot be absolved from sin but through the power of his prayer; therefore, the most ignorant priest, yes, even an immoral one, by the repetition of the written prayers can lead sinful men from their birth to the grave, and thence to the kingdom of God. Such practices and inconsistencies have created many contradictory practices and many anti-gospel customs that have disgusted the educated

and have flooded the Church with rationalists, agnostics, materialists, and infidels, whose only interest in this Church springs from the mistaken idea that she is the national bond that is to unite ultimately the whole ; while the uneducated and the simple remain steeped in superstition and in ignorance.

With but few exceptions, the Church is Christian in form and in name, rather than in character and knowledge. Many a one, while denying the divinity of Christ, rejecting the inspiration of the Scriptures, ignoring the immortality of the soul, doubting the very existence of God, demands, on national grounds, to be, and is recognized as, a regular member of the church. Here is an illustration of the inconsistency practised at present. One prayer says, "Almighty Lord, abide with us, for beside thee we have no other helper," while another says, "My entire hope on thee I place, O mother of God." The Bible is recognized as the rule of faith and worship, yet tradition is appealed to for practices that are opposed to it. God is set forth as the supreme object of worship, yet prayers are offered to saints. Repentance is accepted as the condition for the believer's forgiveness, yet fasts and penances, alms and pilgrimages are generally substituted for it. Confession to God and restitution to man for evils done give place to confession to a priest and absolution by him. Portions of the Epistles and the Gospels are read in the churches every Sunday, yet preaching is seldom heard except during Lent. The children are never catechised by the clergy, and whatever they may know of religion is learned at the day-school, while the uneducated remain untaught and neglected.

The differences between the Greek and the Latin churches are not less marked than are their points of resemblance. The former denounces the Pope, rejects his supremacy and denies his infallibility, yet she believes in the infallibility of the Church itself ; she practises threefold immersion in baptism, instead of ablution or sprinkling, and intends that the candidate should be immersed naked, be he young or old, and she ignores confirmation ; she uses leavened instead of unleavened bread at the Lord's Supper, and administers both the elements to its members ; she rejects extreme unction ; she allows her priests to marry before ordination but never after, yet she reserves all her high honors for the exclusive benefit of the celibates ; she indulges in fasts, feasts, and festivals, also in pilgrimages, monastic life for both sexes, and even in a system of indulgences. Notwithstanding errors of expression and of practice, her doctrinal perversions have never become a part of a deliberately formed system, or made authoritative by a general council, as has been the case in the Latin Church, but are simply *customs*, introduced either by ambitious persons eager for authority, or by the ignorance of over-religious devotees in the monasteries.

The Greek Church of to-day is governed according to the spirit of the various nationalities where she prevails. In Russia, Greece, and Bulgaria, for instance, the control is by a national synod over whom the Metropolitan presides, while a representative of the government is always present in their deliberations. In the Ottoman Empire the authority is vested in a synod under the different patriarchs ; namely, those of Alexandria, Jerusalem, Antioch, and Constantinople. The last of these, as he lives at the capital, is highest in honor and influence.



The worship of the Greek Church consists chiefly in the use of liturgy, with many forms and ceremonies and with much chanting of prayers and hymns. The interior of the church edifice is divided into two sections: the holy place, where the altar stands, reserved for the priests, and the other portion occupied by the people. There is, on the people's side, a double chorus who sing and chant responsively. There are no seats and there is no instrumental music, and that because the Latin Church has both. The priest from the day of his consecration is denied the privilege of cutting either his hair or his beard, while the priest of the Latin Church can do both. The people during the chanting of the liturgy express their assent to the prayers of the priests and to the hymns of the choristers by crossing themselves, but in a manner wholly different from that practised in the Latin Church, in order that they may be seen to differ. The people, through the liturgy, are called by the officiating clergyman every Sunday to come forward and partake of the communion, but no one presents himself, nor does the priest expect any one. The people generally commune three times a year, at the close of the three general fasts. One ends with the nativity, another with Easter, and the third with the commemoration of the death of the Virgin. Much could be added on this subject, but enough has been said to convince the reader of the need of pressing the gospel upon these people, and helping them to see that under the *débris* of the modern Church lies the glorious Church of their fathers, who not only loved the gospel, but were also instrumental in scattering it abroad, and that the nations which now hold the truth as their fathers did are to-day the hope and the joy of the world. May God's Spirit bring back this noble race to their fathers' God, that they too may prove even a greater blessing to the world than their fathers! This will be the case when the Greeks will follow the Bible and nothing but the Bible as their standard in the world. Amen.

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#### THE POPE AND THE ARMENIANS.

WE have received from Mr. A. M. Jamgochian, of Egin, Turkey, a translation of the invitation which the Pope last year gave to the Armenians to join the Church of which he is the head, and also the reply of the Armenians through Bishop Melchizedek Mooradian. The Pope makes many allusions to the friendly relations which have always been maintained between the Armenians and the Church of Rome, and he hopes that "their return to the Orthodox communion may be an example to all the other communities, who, though worshipping Christ, are separated from the Church of Rome; that these also may return to the place which they left, that there may be one flock and one shepherd."

The Armenian Bishop, in his reply, a portion of which we give here, briefly recapitulates the arguments of the Pope and then adds:—

"Behold, Gracious Brother, this is the summary of your circular; and if we try to abbreviate it still more, we find that you invite the children of the Armenian Church to union with the Church of Rome, and with this union, to obedience to the Pontiff of Rome.

"Why do you invite us?—To know the truth and accept it. What is that

truth?—The supremacy of the Roman Pontiffs, and humble obedience to their supremacy. But naturally the Armenians must know what it is they must leave, and what it is they must accept, and whether it be desirable to leave the one and to accept the other. This inquiry will simplify everything, and we hope that you will acknowledge the necessity of such an investigation.

“Gracious Brother, the Armenians must leave the Christian and apostolic foundation of their Church in order to accept the invitation of your circular. They must leave their spiritual independence and the democratic spirit of their Church, which is the type of the Christianity of the first centuries. They must leave their most holy confession of faith, which is, ‘There is but one foundation and head of the Church—Jesus Christ.’ They must deny the writings of their patriarchs and bishops, who have taught the same. They must deny their heroes and martyrs, who have suffered martyrdom in order that they might not be separated from the living Head of the Church. They must reject their excellent and self-denying shepherds, who, as their invincible champions, have resisted the opposition and allurements of the Greek and Roman clergy, that they might keep their Church independent and democratic. In one word, they must deny a Church of eighteen hundred and fifty-four years standing, which in the Orient, and in the hardest straits, has protected Christianity, preserved the Armenian name and tongue, the Armenian memory and memorials, and which has been, in times of persecution and suffering, their refuge, their home of comfort, the tabernacle of their faith, hope, and love, both for the earthly and the heavenly life. The Armenians must leave all this and more, and what shall they accept?—The unity of the Roman Church and the supremacy of the Roman Pontiff.

“Let us inquire now about this supremacy, Gracious Brother, and see whether there is any mention of it in the gospel. Is there any word by which we may conclude, according to your circular, that ‘the divine promise was granted to the Roman Church alone to erect its tents and to extend its stakes in all parts of the world’?

We know, Honorable Brother, that you build this doctrine of supremacy on the name by which Jesus called Simon, ‘rock,’ or Peter, and on the three questions and commands by which, certifying to the love of Peter, Jesus commanded him to shepherd his flock. These words can never mean the supreme pastorate or chief apostleship, and, as we understand it, Peter himself never dreamed of such a supremacy, neither has he accepted or exercised it, because he was the same Simon who was called by his Master, in the same chapter of the Gospel both *Rock* and *Satan*. He was the same Simon Peter who was deeply afflicted by these three questions of Christ, for he deeply felt that they recalled his triple denial, and so by his triple promise of love alone could he *equal* his fellow-disciples in the apostolic calling, but never be ordained as their sovereign or chief apostle.”

The Bishop then shows that the New Testament teaches the equality of the apostles; that Christ in sending forth his disciples promised to be with them himself and so left no place for a vicar or vicegerent. “He is eternally Emmanuel, God with us.” All spiritual leaders are, in a sense, heads of the Church, but no

one is *the* head but Christ. Paul, in writing to the Ephesians, speaks about growing up "into him in all things, which is the head, even Christ;" and even Peter himself says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Let us simplify still more, Gracious Brother, that we leave no place for uncertainty.

"As the Church is the assembly of believers of all times and every country, beginning from Adam till the end of the world, it is impossible that a human being, and one born afterward, should be a rock of foundation and head of what is eternal. You know that all the patriarchs and prophets, who have put upon the Messiah the hope of their salvation, are members of the Church, even as we who are Christians under the gospel. As the Church is the kingdom of God, Christ alone is King. As the Church is an assembly not only of the saved, but also of those who hope to inherit salvation, therefore Christ alone is the head and the guide to salvation. As the Church is a spiritual army, a spiritual equipment against the wickedness and darkness of the world, against all error, therefore Christ alone, and no mortal, is the Commander in this spiritual war.

"Such being the condition, Gracious Brother, what is then your invitation and to whom do you invite us? From Christ to Christ? from Christ to Peter? or from Thaddeus to Peter? If you invite us to Christ, the children of the holy Armenian Church already know and confess that JESUS IS THE CHRIST, THE SON OF THE LIVING GOD. He is the foundation of the Church and its living Head. He is the anointed of God, the King of all, the Supreme Prophet, the eternal High Priest, who gave his life for the salvation of mankind. He embraced in his person the fulness of the Godhead and of sinless man. He has been the living connection between God and man, Mediator between the Creator and the creature. The Armenians believe that without this true confession of faith there is no Christianity, there is no Christian Church either in Rome or elsewhere, but only dust mingled with tears. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

"Is not such, Gracious Brother, the Christ you confess? And why do you invite us from Christ to Christ? What purpose can such invitations serve, if not to increase doubt and perplexity among believers, to excite strife and controversy among Christian brethren, and open the way to the extension of that skepticism which, if we are not misinformed, and if you will excuse me in saying it, has sprung up since the time when this motto of Christian life was forgotten, 'There is no salvation out of Christ,' and 'there began to be preached instead of it, 'There is no salvation out of the Roman Church'?

"But perhaps you invite us from Christ to Peter, or from Bartholomew to Peter. If you invite us from Christ to Peter, it is evident you call us from the Lord to his servant, from the Master to his pupil, from the Saviour to the saved, from divine subjection to human subjection. If you invite us from Bartholomew to Peter, it is evident you call us from the fellow-disciple to his fellow-disciple, from an apostle to another apostle, both of whom have



received the same education, the same Holy Ghost, the same apostolic command. But the matter of superiority was settled at the outset, when the heavenly Master declared: 'Whosoever will be chief among you, let him be your servant.' Now, why should the Armenians go from the Lord to his servant, or from one apostle to another, and thus be God-denying and man-worshipping, since we have shown that Peter is not Christ, and what Peter is, Thaddeus is the same?

"But you are not the first author of this invitation. That invitation has been repeated and repeated during the long centuries, and was repeated unfortunately just when occurred the Oriental and Occidental, the Greek and Roman ecclesiastical division. The Armenian Church has remained in its primitive condition, and has never been willing to adhere either to the one or to the other division, in order not to lose her independence and not to be a handmaid but the free Bride of the heavenly Bridegroom. She has received not only such invitations and allurements, but also has suffered reproaches, persecutions, and threats for this reason, with this difference only, that now Russian diplomacy, rather than the Greek Church, presses down upon the freedom of the conscience of the Armenian Church. To-day the oppressed and long-suffering Armenian Church is standing against these two counteracting influences. The Roman Pontificate understands the spiritual chief pastorate to be an earthly autocracy; but Russia, on the other hand, sees in political despotism the spiritual chief pastorate. You invite us, but Russia has already entered the sanctity of the Armenian Hierarchy with her diplomacy. You only invite, but Russia says, *This is my will*. Though the mode be different, the purpose is the same, which is to abolish the independence, not to say the existence, of the Armenian Church.

"Alas! Brother, is it not possible that you and Russia together, full of the love of the Head of the Church, should leave the holy Armenian Church free and unharassed? You might let it remain in its primitive state, as valuable antiquity, as a type of the Christian Church of the former centuries. You ought to let it have time to be engaged with its inner life, giving its children spiritual nourishment and keeping its life vigorous. You ought the rather to advise and counsel that those who have departed from our Church should return to the bosom of their long-suffering mother."

The Bishop then examines the "alleged historical evidences" of the Pope that the Armenian ecclesiastics and councils have in any way acknowledged the supremacy of the Pontiff of Rome, and rejects the imputation with the assertion that if any man had done so, it would be of no authority unless it embraces the consent of the whole Church and is in harmony with its ancient confession of faith; and he closes his long communication with this apology, namely, "Pardon me if in our answer we have not used elegant titles for your exalted personage, because it has been our supreme care that hereafter no person should infer your supremacy from the phraseology which we have used in it, as has been the case with the writings of some former men."

We understand that this letter, although signed by the Bishop, was approved by the Armenian Council at Constantinople before it was sent, and that since its publication it has been received with great favor by the Armenians themselves.

We have published these extended extracts from it, not so much from the interest which would naturally be felt in this discussion between the leaders of two ancient churches, as to show the hopeful, evangelical leanings of the Gregorian Armenians themselves, a fact to which our missionaries in Turkey have often called attention. The position of the Bishop is essentially Protestant.

## Letters from the Missions.

### *European Turkey Mission.*

#### WORK AMONG WOMEN.

ENCOURAGING tidings come to us from the work in all parts of this mission. It is evidently a hopeful time for putting in the seed throughout Bulgaria and Macedonia. Of the work in care of Miss Stone she writes from Sofia, January 24:—

“Our Bible-women are earnestly at work doing faithful service, and in a number of places also in the southern Bulgarian field they are upheld and helped not only by preachers or pastors of more or less experience, but also have the coöperation of pastors’ wives. I aim to visit all these workers twice every year, in the spring and fall, spending more or less time in visiting the parishes of each, and knowing personally each worker and her work.

“Besides this, however, I feel a great unrest in my soul and desire for the multitudes who are as yet unreached by the message of the gospel, whether they are found in South Bulgaria, Bulgaria, or Macedonia; but especially in the latter province. In Bulgaria men and women can hear the gospel more or less freely, if they will; but in some places in Macedonia it is an impossibility for them to hear it. One instance will show you what I mean, and it is a sample of all the villages, as a rule. One noon, Mr. Clarke, our bookseller, and myself stopped to feed ourselves and our horses in the village of Kalipote. It was a holiday, and the men were gathered about the khans, and the women were not far from our stopping-place, all in holiday attire. As I went into the group of women I

could but marvel at the courtesy with which they received the stranger, and left their conversation to listen to her words. It seems to me that I shall never forget their faces or their words as they said: ‘What shall we do? We do not know, and there is no one to tell us?’ I tried to encourage them to listen carefully when they go to church to the reading of the Gospels, as we can encourage the women in Bulgaria, where there is no evangelical worker; but that advice has no place in these Macedonian villages, where the service in the churches is in Greek, of which the women know nothing! The case was a hopeless one, unless I could say something to arouse the three stupid-looking priests who were lounging by the khan door. For the sake of those hopeless sisters of mine, who have no one to teach them, and to whose cry for help my heart responded, I dared speak plainly to these priests and beg them to arrange some plan by which those women can learn, in their own language, of Christ and the salvation which he has provided for their souls.

“The region of lower Macedonia is opening to the gospel, although these villages have no other opportunity to know of it than through the occasional visits of our wise-hearted, earnest bookseller, and the rare visits of some missionary or the pastor in Bansko, who is distant three or four days’ journey.”

### *Western Turkey Mission.*

#### RELIGIOUS QUICKENING AT SIVAS.

MR. ENGLISH, who has been spending two months at Cesarea for the study of the Turkish language, has returned to

Sivas, and writes from that place January 18:—

"I am very glad to be able to report a season of refreshing in our church work here. It has come in connection with the observance of the Week of Prayer. All the services have been largely attended. There have been a goodly number of inquirers, and some decided and encouraging instances of change of life and purpose. Scholars from our schools, members of church and congregation who have long known the truth, and others from outside as well, have experienced the quickening power of the Spirit. I need hardly say that we are greatly encouraged. We have received long-expected answers to prayer, and even should the work stop at this point, this stimulating experience will give strength and direction to the endeavors of all in the future. We trust, however, that this is but the beginning of a wide-reaching work of grace which Sivas so much needs, and for which the faithful few have long labored and prayed."

#### SMYRNA AND MANISA.

Mr. McNaughton writes from Smyrna, January 23:—

"In respect to the schools in Smyrna and Manisa I am glad to be able to report favorably. The Smyrna Girls' School is in the midst of a very encouraging year. The day-scholars are more numerous than last year. Fourteen Jewish girls have joined our ranks and some of them are making marvelous progress. They take to the study of the Bible with eagerness, and show no aversion to any references that have been made to the Saviour. They joined in the Christmas hymns with as much enthusiasm as any of the Christian girls.

"I wish I could speak as favorably of the Boys' School. The cutting off of the boarding department was a serious blow to it.

"The Kindergarten, under the competent direction of Miss Bartlett, is one of the features of our work in which we can take an honest pride. It is doing a

grand work. The number of its pupils has swelled this year to sixty, and that too in the face of keen opposition. In addition to the supervision and direction of the kindergarten, Miss Bartlett has in training a class of eleven young ladies from different mission fields, who will next year carry on kindergarten schools in their own cities.

"I am glad to be able to report a very encouraging state of affairs in Manisa. The members of the congregation are working harmoniously. The services are well attended, and an encouraging interest manifested. The Week of Prayer came to a close with a polyglot service. It was held in our chapel. There were addresses in Greek, Turkish, and Spanish. Our Scotch friends, whose work is among the Jews, joined us. The church was well filled, and all seemed greatly interested."

#### THE GIRLS' SCHOOL AT ADABAZAR.

Miss Farnham, in writing of this school, says:—

"We have twenty-five boarders, eight of whom are full-pay pupils. Three pay two-thirds, and seven, one-half. The remainder are free. Three of them are non-Christian girls, one a Turkish girl, one a Circassian, and one a gypsy.

"We have a very nice senior class this year. Ten of the class are Christians, members of the church; the other two belong to Gregorian families.

"No diploma is given to a girl here who has not studied the Bible from Genesis to Revelation, and we have the examinations public and always in Armenian. Besides the boarders we have thirty-five day-pupils in the high school, about fifty in the preparatory department. Two of our last year's graduates are teaching in this school and another one in Erzroom."

Miss Sheldon, in writing of the girls of this school, says:—

"It seems to me that these girls compare well in native ability with American girls of the same age. They have perhaps a better verbal memory,



and, as a rule, acquire languages easily, but they do not reason so well, have far less general information, and have not the inheritance of culture and refinement with which American girls are blessed.

"It often seems as if a Christian schoolgirl returning to her village home, where she is, perhaps, the only educated person, has a larger influence and wider opportunities for good than those who return to city homes, where they are only among the many who have enjoyed educational advantages. One of our last year's pupils has, nevertheless, been appointed teacher of the Gregorian school in her village, where she has a hundred pupils. She opens the school with religious exercises, teaches the Bible, and on Sundays has a large class of women."

#### OUT-STATIONS OF MARSOVAN.

We have received through Dr. Herrick two or three items of interest relating to the out-stations along the Black Sea coast.

"The Alacham brother, Nicola, who has suffered so much injustice from the government, at the instigation of the Greeks, seemed, when the letter of my correspondent was sent, to have about reached quiet sailing. Orders from Constantinople, procured by English assistance, were having their effect in most unexpected kindness. From Bafra unusual good news was reported, a marked case of repentance and Christian activity on the part of an old and prominent member of the Protestant community, and general awakening under the earnest preaching of one of our theological class, who is spending the winter there. Also the brethren at Fatsa are showing much Christian life and zeal and good courage in the endeavor to secure a chapel, and in all good work. Samsoon, too, is reported as prospering."

#### Central Turkey Mission.

##### POVERTY OF THE PEOPLE.

It is gratifying to find, in view of the fears which had been awakened, that we are not compelled to report such a state

of things in Turkey as calls for large contributions for famine relief. Yet the following statements received from our missionaries in Central Turkey should be considered. Mr. Mead writes from Adana, January 19:—

"The famine is not wholly a thing of the past. The poverty here is great, and the people need help; and we ought not to imperil our work by an untimely withdrawal of aid. The spirit of the people is good, and they are responding well to demands made on them in many directions. When our estimates were made out last July, the prospects were favorable for a far better autumn harvest than was gathered. Storms of hail and other misfortunes so affected the grape, cotton, and sesame crops that only one fourth of a crop was gathered. The condition is, therefore, worse than was expected."

Mr. Fuller writes from Aintab, January 9:—

"It is a very hard year for the poor, not desperate enough to justify a general appeal for aid, for food is abundant and cheap, but it is difficult to get work and there is great suffering and I fear actual *starvation* here under our eyes. Dr. Shepard says many of his patients need food more than medicine. I have no doubt he could use fifty liras (\$220) in a way that would save many lives. As it is, our funds for the hospital are so low that I fear we shall have to close it a month or two earlier than usual."

#### ALEPPO.

Dr. Graham, writing of the city in which he is temporarily residing, says:—

"Aleppo is as worldly a city as you can well find. The Christian population are running after French ways, and everything that is foreign in style, or gaudy, attracts them. The Jesuits and Catholics (Roman) have been at work many years, so that now, of the twenty thousand Christians, seventeen thousand are Roman Catholics. In their schools and work they are well supported by funds from abroad, and put on the style which pleases the people so much. The children in all their schools, for instance, are

provided with uniforms that for show (red and gold) will eclipse a brigadier-general's. The Jesuits' school, also, is an immense building, costing a large sum of money. The pupils have a brass band, and everything is done that can be done to make a display. The Italian government has appropriated a large grant of money for the founding of a secular school here. This fall six gentlemen and as many ladies arrived, and began the study of the language for this school. They are getting fine premises ready also and intend to open up work as soon as they are ready. The Catholics here have four physicians, with free dispensaries for the treatment of the sick poor."

### *Eastern Turkey Mission.*

#### MARDIN.

MR. GATES, writing from Mardin, December 24, says:—

"We are especially thankful for this year's theological class. They are five good men. One of them is educating himself to become a teacher, and therefore he gives his note for the expenses of his education. The other four are men of ability, and they are consecrated to their work. One of them seems to be a very apostle in zeal and consecration. These men make it their aim to influence their fellows for good in their essays and orations, and in their conversation with them. I work largely through them. Indeed, it seems to me that my usefulness must be largely through the young men of our school. I think the day will surely come when this land will awaken to the value of education, and there will then be a rush to our school; but now it is the poor who beg for learning. Still we have this advantage: it is easier to preserve the evangelistic tone of the school.

"I try all the time to plan for the establishment of our school upon a self-supporting basis. The gifts we have received have helped me to receive poor scholars on their notes, who will pay the money back hereafter.

"There has been a gain in the spiritual tone of the school since it opened, but I

am not satisfied. I want to see the careless ones confessing Christ. The teachers have divided the scholars between them to talk with them on the subject of personal religion, and we hope for much good from these talks.

"I must not fail to mention among the causes we have for thanksgiving the faithful preaching of our Mardin pastor. He has been giving us very helpful sermons of late. My meeting with the scholars has been encouraging to me. A week ago we had 'The Power of Christ's Resurrection' for our subject, and yesterday, 'The Enemies of the Cross of Christ.' We are studying Philippians, and the prayers which followed the study showed earnest thought."

#### POVERTY AND FAMINE.

Though no call has been sent for contributions to meet the needs of the poor people of Eastern Turkey, the following letter from Mr. Cole, of Bitlis, dated December 14, shows that there is great suffering in that region. He says:—

"I came home this week from touring among the villages just in time to escape being blocked in somewhere by the heaviest fall of snow we have seen in Bitlis. I had hoped to extend my tour longer, but had to take my horse back to hibernate, while I take to the hand-sled conveyance, where roads are opened through this some six feet of snow. Much of my time in the villages and here, these days, is taken up in planning for 'loaves and fishes' for the multitude of destitute ones, owing to special distress hinted at in past letters. Our last remittal for this object has been £75 that our Presbyterian friends at Oroomiah kindly sent us from their famine relief, in response to our letter depicting the state of things this way. If you were to chance into my combination room (bedroom *and* study, because of our crowded quarters) you would be in doubt whether I was a theologian, missionary, or grain-dealer, from various samples of cereals you would see on my table. And yet we will not complain if after such 'serving of tables' we may more readily prevail upon hungry souls to seek after

that 'which endureth unto everlasting life.'

"Our method, gained from experience in Erzroom, is to give out as a nominal loan, or sell at a reduction, to some of the most destitute, and thus save them from the demoralizing effect of absolute gratuity. Last spring and previous to the late harvest, we gave out supplies of wheat in this way. A little was returned in harvest, so as to give the loan the semblance of a *bona fide* transaction; but of course this, together with other larger amounts, is being given out to the same or other parties, now that the small harvest is being rapidly exhausted. Winter is upon us a month early this year, and an almost unprecedented amount of snow, considering the date, has come, and still it is falling fast! In fine, with a long nine months to the harvest, and with the present distress, just as we are entering upon what bids fair to be a very severe winter, the prospect for the poor is more depressing than has ever been known here within the memory of the oldest inhabitants! We have been forced to make special allowance on the salaries of some of our helpers, while to a few others we have assigned a little wheat from the relief fund.

"Next week Thursday we observe in all our field as a day of fasting and prayer for the outpouring of the Holy Spirit. What but his presence and influence can help poor, oppressed, poverty-stricken humanity to bear up in such times as these!"

#### EGIN AND OTHER OUT-STATIONS.

During the months of December and January Mr. Browne and Miss Bush made a tour of six weeks through the north-eastern part of the Harpoot field, visiting some ten out-stations. We have received no report of the tour, but take the liberty to quote from some private letters, not intended for publication, concerning the stay at Egin, an important city among the steep Anti-Taurus Mountains, where the Euphrates cuts through them.

Miss Bush wrote from a village out-station before reaching that city:—

"The mountains toward Egin look cruel in their snowy whiteness. It looks to me doubtful if we reach there, though I wish to very much, for we have not been there for a long time."

On their arrival they were most cordially received and the series of daily services began.

"December 27. At the meeting to-day both rooms were full, and many took part who had not before, Mr. Browne having the men and I the women. It has been a specially good day, in which it has seemed as if the Lord had given me to see the fruit of one or two efforts which I had made for individuals. Two or three reconciliations have been effected. One woman with whom I labored for quite another purpose has won a victory over a besetting sin. For a long time she and her husband have been at variance, and that in their old age, but I hope they are now reconciled. The church seems much awakened, and by the blessing of God is in a very different state from what it was when we first came. There are many interesting cases.

"December 29. Last evening there was a most interesting meeting, the subject being Koordistan, the home missionary field of the native churches. I have been to the Boys' School to have a meeting with the boys.

"Sunday evening, December 30. It has been a bright, pleasant day, and we hope for a good start to-morrow. The last meeting has been held, the one last evening being most solemn and impressive. Mr. Browne spoke on the text, 'Seek ye the Lord while he may be found,' tenderly and forcibly. The chapel room was about packed to-day at the communion service. I have rarely enjoyed the communion Sabbath so much as then. I cannot doubt the Lord has been with us here. There are many special cases for which we have a deep interest. The result of that Koordistan meeting the other evening is eighty-eight dollars for the good cause.

"Shepik, January 1. We came from Egin yesterday. It was a bright, sunny



day, and as we journeyed on we had the joy of looking back on our visit as one without a cloud, just full of blessings spiritual and temporal. Of course the road was as bad as ever, but the Lord kept us. We were relieved when we climbed the last hill and came to the plain. We reached here in eight hours. A few women and men spent the evening with us. Our abode is in B——'s stable. Rather different from Egin!"

From Shepik our friends went to Arabkir, where they spent ten days. Mr. Browne writes:—

"After a sermon on 'Excuses,' eighteen young men arose and asked for and offered prayer, expressing a purpose no longer to excuse themselves from loving and serving the Saviour. Saturday morning I invited Pastor Mardiros and his congregation (Baptist) to meet with us in the chapel, when I proposed to speak on Koordistan. They came, and after I had spoken forty-five minutes they collected 950 piastres (about forty dollars), which I regarded as more for them than the contribution at Egin."

#### Ceylon Mission.

MR. S. W. HOWLAND writes from Manepy, January 11:—

"At our association meeting, held last week, the reports were on the whole encouraging. Nearly all the churches had felt the spiritual quickening, and the influence of it was believed to continue, and larger results are hoped for during the coming year. The contributions reported by the churches as from native sources amounted to \$2,132, which is, I think, more than ever before reported. The total receipts of the churches were \$2,471. A part of the increase is accounted for by the special efforts at church repair in Manepy and Navaly, yet there has been a general advance, in spite of the fact that the harvest early in the year was very poor. We are now in our Week of Prayer; some interest is reported, and several conversions, though the meetings are not very fully attended,

owing to an almost epidemic prevalence of fever, and the very chilly nights."

#### Foochow Mission.

FROM FOOCHOW TO SHAO-WU.

A LETTER from Mr. Walker reports some hopeful cases at Shao-wu, and also the death of Dr. Ting at the village of Yang Chin Kang. This Dr. Ting was a remarkable man, who was baptized in 1881, and has since had great influence in his village and in the region round about. We hope to give hereafter some connected account of this man, whose death is a great loss to the work in that region.

Dr. Whitney and family, who have been for some years at Foochow, have now taken up their residence at Shao-wu, the station in the interior, 250 miles up the Min River. Of the journey to his new home Dr. Whitney writes, December 12:—

"Here we are again in old Shao-wu. We arrived Thursday, the 15th ultimo, all in our usual health, twenty days from Foochow. We very much enjoyed the trip up the river in our little boats. It would take the starch out of some of our city Christians to pack a family of five into a coop twenty feet long, seven feet wide at the bottom, with a circular covering five feet high in the centre; but there is nothing like getting used to a thing.

"During the day we had a space about two feet wide and twelve feet long to sit in, and at night we could spread two wide mattresses on the floor of the boat. All the rest of the space was filled up with food-safe, boxes, baskets, etc., containing things necessary to use on the way. The five boatmen occupied the section in front, 6x7 feet. I felt almost ashamed, pinched as we were, to occupy so much more room than they. We five, with about the lowest ebb of civilized conveniences, were occupying three times the space of our five heathen brethren, who were comfortably off for boatmen. It is often quite inconvenient, in heathen lands, to be too highly civilized

"The native Christians and heathen at Shao-wu were glad to have us come back. The Christians said in 1886, when we went up, that they had prayed us back once, and on our returning that they should pray us back again, and they say now that they never had a doubt as to our coming back again some time. Of course there are plenty of calls for medicine, but I shall have to leave the most of such work to my students till we can get the station ready to live in and work in. The hospital needs repairing.

"Two were received to church membership here last Sabbath — one man and one woman."

### *North China Mission.*

MR. SPRAGUE, of Kalgan, reports some interesting incidents connected with a tour to Yücho. He speaks of the death of a church member at a village, and that the Christian son of the deceased had opposed the use of idolatrous customs at the funeral. His mother, the widow, however, had declined to join the Christian company, always saying that she must wait till her father died and had been properly worshiped before becoming a Christian. This father, now seventy-five years of age, was present at the funeral of his son-in-law, and manifested great interest in listening to the Christian doctrine there preached. Mr. Sprague says:—

"We conducted the first Christian funeral ever witnessed in that village, and committed the dust to dust in hope of a joyful resurrection with us at the great day. Many were interested; especially, the old man was led of the Spirit to decide to give up all those vanities that had given him no comfort or hope, and commence the worship of his Creator. The next day was the Sabbath, and we had still more interesting meetings, having communion service and one baptism, that of a young man who had attended our station class last winter, and had been on probation since. Quite a number of young men applied for admission to our winter station class, and most of them I gladly invited.

"The old man of seventy-five seemed

now quite ready to go home and destroy his idols. We visited him at his home (in another village two miles away) and saw him tear down and destroy and burn his idols. Then at the earnest request of the Christians present, I baptized him after explaining the creed and hearing his assent to it. This is the first convert in that village. Several of his family looked on and listened with interest. We hope and pray for more to follow."

### AN OPEN DOOR.

Mr. Ament sends an account of a long missionary journey which he had taken in company with Mr. Aiken. We have not room for the story in this number, but hope to give it next month. We give here some of the impressions formed by Mr. Ament on this his first tour since his return to China:—

"1. I mention first the rapid change which has come over the opinions of the people and their different reception of the preacher. I was not used to such cordiality as I experienced this time. But once during the whole trip did we hear the epithet 'foreign devil,' and then the boy was instantly rebuked by a man standing near by. Everywhere a friendly feeling was manifest.

"2. The door is wide open as never before for the rapid evangelization of the people.

"3. The need of a more developed and consecrated native agency. More responsibility might be thrown upon the native preachers. It was very gratifying to see the spirit of anxiety for the salvation of their countrymen which some of the native Christians evince. Some of them have made marked progress in courage and power.

"4. Primary schools at small expense can be established in many places and become centres of light and influence. This, it seems to me, would be a safe and proper use of money.

"5. Fertility in device and readiness to adapt means to ends can be used to as good advantage here as in America. Many of us may be walking in the ruts

of routine and working on wornout plans.

"6. That the demand of the times here is not so much for additional foreign reinforcements as for a more skilful use of native agency.

"A few words about the Peking church in particular. We are now well manned and ready for work. The church is in a healthy condition. Dr. Blodget has brought the church up to a greater pitch of liberality than ever before. It is reported that we have the largest body of native Christians not connected with us financially of any chapel in the city. I think this is so. But it should be said that most of the other missions have two meeting-places in the city, while we have only one. No city in the world can offer better opportunities for evangelistic work than Peking. But, like all city churches, the personnel of the congregation continually changes, and it is difficult to keep them together and organized."

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### Japan Mission.

IN SOUTHERN KIUSHIU.

OUR brethren in the Japan Mission seem to be so absorbed in their labors that they send very brief reports of what they are doing. But from various stations we learn of constant additions to the churches. Not long since a report was sent of the reception to the church, of thirty of the students of the Doshisha, and on the twentieth of January twelve more students, together with nine from the Girls' School, were baptized. The same day Mr. Learned baptized six persons at Otsu. Mr. Neesima is spending the winter at Kōbe, and, we are sorry to say, is in feeble health. Mr. O. H. Gulick, of Kumamoto, sends the following account of his last tour:—

"On the twenty-third of November, I set off with my faithful helper for my last tour of the season, which occupied twelve days. Twelve miles from here we took an open boat and after a night's sail were landed at Minamata, sixty-three miles south from Kumamoto. Here we met my

sister and her woman helper, who had been doing evangelistic work among the women of Yatsushiro and Minamata for a fortnight. We spent the Sabbath at Minamata, preaching, holding the communion, and adding one to the band of Christians upon profession of faith. On Monday, the twenty-sixth, we took horses for Mianojo, in Satsuma, which place we reached by ten o'clock at night, after passing over the high mountain called Shibi-yama.

"In August last, Mr. Ebina's younger brother, who had just completed the academic course at the Doshisha, came to Mianojo for evangelistic work, and has been doing well these four months. He is getting a firm hold upon a band of young men in Mianojo, and in Hiwaki and Kushikino—small cities respectively ten and twenty miles distant. His principal labor has been in holding Bible classes with these young men. He recommends these interesting, inquiring young men to study the Scriptures thoroughly and know well what they are about, before they make profession of faith. There were no candidates for baptism, but there surely will be ere long, if his faithful Bible teachings can be continued.

"After spending two nights and preaching, we accompanied Mr. Ebina to his first out-station, Hiwaki, ten miles away, where we had the unusual pleasure of being entertained by a genuine gentleman of the olden time, a Mr. Kirino. This man called in his friends to the number of forty, to whom we talked Christianity till a late hour at night. The next day we rode ten miles further to Kushikino, where in the evening we spoke to an association of sixty young men. In each of these cities the young men of the *samurai* families are organized into associations, and the associations of the three cities are in fellowship with each other. Our modest and faithful young evangelist is winning his way to the hearts of the youth of these three cities, and laying the foundations of what we trust may prove a permanent and wide work in the most southern province of the empire, Satsuma, the province which thus far has received per-



haps the smallest portion of the gospel blessings.

“At Kushikino we were just one hundred miles south of Kumamoto. From this point we set our faces northward and homeward. On our return journey we spent a second Sabbath in Minamata, and stopping for a night at Tanoura, fifteen miles south of Yatsushiro, preached for the first time in this shore town to an audience of sixty people. We reached home at midnight of December 4.”

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### Northern Japan Mission.

FROM NAGAOKA.

WE are glad to report that the school at Niigata has started off again on its former basis, having been reorganized as it was before the attempts of certain persons to destroy its Christian character. The change that has taken place is spoken of as the work of God's Spirit, and very wonderful. It may take some time to regain its former hold upon the people. Mr. Newell writes from Nagaoka, January 17:—

“Yesterday the school at Nagaoka was formally opened with several addresses in the morning, and in the afternoon and evening the officers and teachers gave another of their elaborate entertainments and feasts, extending from three o'clock to after eight P.M. It was a long time to be squatting around on the floor, but it was such a pleasant company, and nothing was allowed to lag during the whole time, so that the occasional longing for a straight-backed, wooden-bottomed chair or some such luxury was soon dispelled and everything seemed *comme il faut*. Several new names appear upon the catalogue of students, and the school continues to grow in strength and esteem.

“While I was in Niigata, Dr. D. Scudder and I called upon the governor, who showed himself very friendly and glad to do what he could to help out of the trouble which the police had tried to cause in our work here. The law in question which they had used against us was rather loosely worded, and the governor said

that verbally it might be interpreted to mean that *foreigners* could not *hire* halls or houses, and open them for public speaking. Then, as no particulars were entered into, it was a *plain inference* (!) that if the Japanese hired the meeting-places, there was no law against their inviting whom they liked to do the talking, and if they should invite foreigners, nothing could be said. That interpretation he requested to be made, and since my return I have received notice that I was at liberty to speak, *if invited by the Japanese*.

“The young man to whom I referred as under persecution (see *Herald* for February, p. 62) I very much fear for, though I cannot yet believe that he is going to relapse. He recently discovered that his relatives had begun a wholesale robbery upon him, taking away quantities of goods from his store, intending gradually to deprive him of everything, and thus force him to forsake his family, or else return to his old religion.”

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### Western Mexico Mission.

HOPEFUL OUTLOOK.

MR. HOWLAND, of Guadalajara, reports that the Christian convert, Don Ciriaco, who was carried off in the pressgang and whose release was secured with much difficulty (see *Missionary Herald* for October, 1888, p. 443), is now living in Guadalajara, not daring to return to his own village. He has obtained a position as messenger in the jail where he was formerly confined. Under date of February 4, Mr. Howland writes:—

“The Week of Prayer was faithfully observed by the church, the attendance being almost constant as regards the members. In general we feel more hopeful than ever. We have just received into the church some young men who have not missed any kind of a service for a good many months, and who not only give the most careful attention, but who are taking part voluntarily in the prayer-meetings. What rejoices me most of all is to see that they do not do it, as so many

do, because they are fond of presenting themselves in public, but these seem to realize the solemnity of the act and to be led by a religious sense of duty. Our congregation is not growing very rapidly in numbers, but we are gaining respect among the better class as we never have been able to do before. I am convinced that the gospel must be preached first and principally to the poor, but am also sure that it is highly desirable to get the moral support of the influential as far as we can, even if we cannot persuade them to leave all and follow Christ. The Germans, who largely control the trade in this section, and who are nominally Protestants, though they have heretofore done nothing to show their faith, are becoming much more friendly. As they have intimate social as well as business relations with the best families here, this puts us on a better footing before the people. We are trying also to make the Americans show to the people that they are Protestants in practice as well as name. This is rather discouraging, for many of them are anything but godly. We have an English service every Sabbath, the Baptist missionary and myself taking turns. Mrs. Howland also devotes two hours a week to a literary club which she started, consisting of about a dozen ladies.

"Two of the young men in my English class come occasionally to English service, and every two or three days I give them practice in the Bible, translating from one language to the other. They have the Testament in the two tongues and use it freely."

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### Mission to Austria.

#### EASTERN BOHEMIA.

MR. CLARK wrote from Prague, January 23:—

"In the eastern part of our field there have been in the last months important changes. We have there now three Bohemian out-stations with subordinate out-stations, and one German out-station (Trautenan).

"On the second of February, 1889, we

propose to organize a new *Bohemian* Free Church in the eastern field. As the members are scattered in three counties, we hope to have a pastor for that region, with two helpers—evangelists, or lay preachers. The people will do what they can—alas! very little—for they are *intensely* poor. Here is the menu of most of them: coffee of the cheapest kind and black bread—potatoes, salt, bread—coffee and bread; the same rations each day in the week.

"The jealousy of the state pastors is ever on the increase. Such a fact as the following may illustrate how it comes: A Catholic visits his relations in our Stupitz church and becomes interested in the truth; comes again and again, and is converted. He begs us to come and hold meetings in his house. This is done, and many attend the meeting, including some Protestants belonging to a church an hour away. The Protestant pastor desires us to withdraw from his field. This Roman Catholic is about to join our church, and he desires to reach his Roman Catholic neighbors with the truth. Is it not our duty to preach in that man's house? Sleepy people do not like to be disturbed."

#### WORK OF COLPORTERS.

The American Bible Society makes a generous grant for the support of Bible distributors in Bohemia, and in a recent report made by Mr. Clark to the Secretary of the Bible Society he gives the following quotations from the letters of these colporters who are under his charge:—

"Some months ago I came in contact with a very bad man. He was not only intemperate, but guilty of gross immorality. At first I was afraid of him, but God's Word, which he finally bought, softened his heart. Soon he began visiting our Bible meetings instead of spending the evening in some drinking-saloon. For weeks he was a very attentive listener. One day in his work in repairing a pump, he fell twenty feet or more into the well. As soon as I had time, I visited him in the hospital, where he lay seemingly

unconscious. My first duty was to comfort his weeping wife. Soon he opened his eyes. To my question, 'Do you know me?' he replied, 'Yes,' and began repeating the hymn 'Come to Jesus.' His wife remarked, 'We sang that hymn the morning he met with this severe accident.' After a little rest he said, 'I would like to hear that hymn to-morrow in the meeting.' 'Do you believe that Jesus has received you, and that his blood has cleansed you?' 'Yes, I believe that he has pardoned all my sins.' He soon fell asleep to wake no more in this life.

"One day I visited a family that had never had a Bible, and begged them to purchase a copy. A little girl of eight summers said, 'O mother, don't you remember the glad-tidings leaflet, with the picture of a blind man with his hand in an open book and resting on

the word "whosoever"? Is this not the same book?' 'Quite right, little maiden; this is the book and here is that very text, John 3:16: "*Whosoever* believeth in him should not perish, but have everlasting life."' The book was bought and I went on my way rejoicing.

"Coming recently a second time to a woman who had purchased a Bible of me, I was greeted in scolding tones. 'See here, that is a *heretical* book that you sold me. The priest says so. You must buy it back.' 'From what book does your priest read on Sunday?' I asked. 'From an evangelium-book,' she answered; 'here is a copy.' 'Very well,' I said, 'let us compare them.' After a little I said: 'Don't you see that the Bible has all the Scripture there is in this book and much more; yours is but a book of extracts.' She was satisfied and did not repeat her request that I should buy back the Bible."

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## Notes from the Wide Field.

### AFRICA.

THE CONGO. — The English Baptist Missionary Society is extending its work on the Upper Congo, and has now a vigorous station at Bolobo, which is about halfway between Stanley Pool and Equatorville. Mr. Grenfell writes of the Bobangi, the dwellers along the banks of the river, as having dispossessed and driven into the interior the Batende, as the Norsemen drove out the original inhabitants of Britain. These Batende are only a few hours distant from the Bobangi, and a feud is kept up between the two tribes. Dr. Sims, of the Baptist mission, recently went to a point about an hour inland, reaching the Batende plantations, where he was anticipating a friendly interview, when an angry man appeared on the scene and others came and leveled their guns at the doctor. He says in his letter that "the muzzle of any gun within a foot of the pit of my stomach always makes me feel creepy." For some reason the guns did not go off, and the doctor fled and reached his place of safety, sore from the blows of sticks and stones.

As to the character of the people, Mr. Grenfell says that it is terribly bad, "untellably bloodthirsty and lascivious." "Their laws are ratified by blood and their burials are opportunities for gratifying the public taste for it." A few weeks ago, in coming up the river, they saw the body of a man hanging from a tree, and found that the chiefs had had a council and passed certain laws, and as a seal to these laws these chiefs immediately purchased a slave and killed him on the spot and hanged his body in this conspicuous place. Mr. Grenfell tells of the burial of a young man the previous week. One of his wives was made to sit in the grave and support the corpse on her knees, and thus was buried alive with him. Four people were decapitated as a testimony of their respect for the dead. How much the gospel is needed in this land of darkness and cruelty!



THE REVOLUTION AT UGANDA.—In our last number we commented upon the revolution at Uganda, news of which had been received by a telegram from Zanzibar, January 11. The letter of the Rev. Mr. Gordon, dated Usambiro, November 7, on which this telegram was based, has appeared in the London papers, and we give here a summary of the facts narrated. The hostility to King Mwanga was caused by his conduct toward a body of people called “The Readers,” composed of the youth and strength of the country who had been intelligent and progressive enough to desire to learn to read. Some of them were Christians and some Mohammedans. The Christians were those who had been under the instruction of the English Protestant and the French Roman Catholic missionaries. Mwanga believed that these “Readers” were conspiring against him, and his conduct toward them had been such as to compel the reading to be carried on in secrecy. He complained against the Christians that they were disobedient and would not work on Sunday. His scheme was to get all the “Readers” into canoes, and send them to some island on the lake and there leave them. On the discovery of this plot, the “Readers” rose against Mwanga, who made little show of fight. A few guns were fired, when Mwanga fled with about two hundred of his attendants, and the new king, Kiwewa, was immediately placed on the vacant throne. A Christian (Roman Catholic) leader was made chief judge, or *katikiro*, and other important offices were distributed among the “Readers,” both Christian and Mohammedans. Everything was done in an orderly way, and the revolution was without bloodshed. The new king made abundant promises, both to the Arabs and the Christians, of entire religious liberty and of freedom to trade. Many Christians now came from their places of hiding, and the mission stations were thronged with those who desired alphabet sheets, books, New Testaments, and whatever papers or books could be found. The congregations doubled at once, and trebled speedily. But the Arabs began to complain that they were losing their influence. The new king was not able to pay his predecessor’s debts, for he had no ivory with which to pay them. The Christians were accused to the king of desiring to supplant him by a princess who would give them more authority. The Arab party rose against the Christian leaders, who, taken by surprise, had to fight for their lives at great disadvantage. Two, and perhaps more, of the Christian leaders were killed. Yet the fight was soon over, and the king appointed a new *katikiro* and other officials, and both the English and French missionaries were summoned to the king’s enclosure, there to find that they were prisoners. There were five Europeans in all. Subsequently the mission houses were sacked and destroyed, and the missionaries were placed on board the Church Missionary Society’s boat, *Eleanor*, and were driven off. As they left the shore, the officer shouted, “Let no white man come to Uganda for the space of two years. We do not wish to see Mackay’s boat in Uganda waters for a long time to come. We do not wish to see a white teacher back in Uganda until we have converted the whole of Uganda to the Mohammedan faith.” And thus Uganda, the scene of so many Christian labors and triumphs, is left without a Christian missionary, but not, thank God, without Christians or without the Word of Life. The seed is there, and it will yet bear fruit. The *Eleanor*, containing the missionary party, was subsequently upset by a hippopotamus, but the missionaries escaped to an island, though five lads of the Roman Catholic mission were drowned. The boat was afterward recovered, and on November 4 she reached the south end of the lake, with her precious cargo all safe.

Since the letter from Mr. Gordon, giving the facts above stated, was written, a telegram from Zanzibar, of February 7, reports another revolution at Uganda. King Kiwewa, it is said, refused to become a Mohammedan, and killed with his own hand two chiefs who were concerned in the destruction of the English and French Missions, when the Arabs rose against him, forced him to flee, and placed another brother, Kilema, on the throne. Civil war now covers the country. The deposed Mwanga had

taken refuge at Magu, on the southern end of the lake, having with him only one canoe, six women, and thirty or forty boys. He had written to Mr. Mackay, whom he drove out of Uganda, begging him to come to his rescue, and take him to the coast.

MR. F. S. ARNOT AND THE GARENGANZE. — *The Proceedings* of the Royal Geographical Society for February contains an exceedingly interesting paper by this Scotch missionary, who is so well known by our brethren at Bailundu and Bihé, concerning his travels in Africa and especially concerning the Garenganze among whom he has commenced a mission. The narrative covers the journey from Natal (in 1881) via Shoshong to the Zambesi, thence to Lealui among the Barotse, where he remained for a long period. In 1884 he came out by the west coast to Benguela, arriving, it will be remembered, at Bailundu just after the expulsion of our missionaries, when he rendered good service. In November of that year he started eastward, passing through the Chibouque and Lovale countries, and after a little more than three months' journeying he reached the Katanga country, whose chief, Msidi, calls it the Garenganze country, a name which has not appeared until recently on the maps of Africa. This region is just west of the great lakes Moero and Bangweolo, and is the region which Livingstone was desiring to reach at the time of his death. The Kazembe, who was Livingstone's friend, was paramount chief in all this region, but Msidi, the son of a copper-trader in the Umyanwezi country, west of Lake Tanganyika, has now made himself master in that region. During Mr. Arnot's stay at Msidi's, a son of the great Kazembe was executed on charge of unfaithfulness. This Msidi welcomed Mr. Arnot and has since shown him many favors. The Arabs from Zanzibar are there, and they sought to prevent the settlement of the white missionary, but after consulting his "doctors," Msidi summoned Mr. Arnot and received him sitting in the centre of a large court, surrounded by his *five hundred wives*. It seems that each of these wives is taken from a section of his great empire and represents that section at the court, and in this way Msidi rules his dominions very efficiently. The opening for missions, Mr. Arnot regards as very favorable, and he is soon to return there where some of his associates are now at work. During the discussion which followed the reading of Mr. Arnot's paper before the Royal Geographical Society, Sir Francis de Winton, Colonel Grant, and Dr. R. N. Cust and others highly commended the courage and zeal of the missionary traveler. When Mr. Arnot was asked to what he attributed his success in passing as he did among the people and winning their favor, he gave as the one reason, "The reality of the presence and power of God with me day and night."

THE BAROTSE. — The French Protestant Missionary, M. Jean Mairét, writing to *L'Afrique Explorée et Civilisée*, thus describes the Barotse people upon the Upper Zambesi: "It is difficult to understand our natives. The first impression which one receives is too favorable: further discoveries are not gratifying, and the danger of the missionaries is that of judging them too severely. In order to be just towards them it is necessary to take account of the value of the words they use; if a race can be judged by its language. In fact, the Barotse, who make so little of the life of their equals, are very polite and respectful in their speech." Some peculiarities of the language are mentioned. "A child, speaking of his father, says 'my fathers' or 'my parents'; speaking of his mother, 'my mothers,' and so on. Their politeness is pushed to a ridiculous extreme; the children among themselves constantly giving one another the name of 'father' and of 'mother.' A mother calls her child (a bit of a creature not taller than one's boot) her father; if it is a daughter, her mother. I only give these the most striking examples to show you that the literal translation of Basuto into French would lead you into error. For myself, I am persuaded that the non-equivalence of words in the two languages has much to do with the erroneous ideas which they

have in Europe of the black races. Nothing appears more touching than to hear them call the missionaries my father, my mother; expressions which really are hardly equivalent to monsieur and madame." A small school has been begun in this new mission; at present there are more teachers than pupils, but the interest will spread.

CONGO RAILWAY. — New surveys have just been completed for a railway connecting the Lower and Upper Congo, from Vivi to Stanley Falls. The proposed route is south of the river, at an average distance of thirty-five miles from its banks; the entire length is about two hundred miles. The friends of the Congo Free State are greatly pleased, as the report shows that the construction of the railway is entirely practicable. But the railway may not be constructed for some time to come, and in the meanwhile a plan is being perfected for regular connection with the Upper Congo by means of oxen.

STATISTICS OF PROTESTANT MISSIONS IN CHINA. — DECEMBER, 1888.

[Compiled by Dr. L. H. Gulick, Agent of American Bible Society, and Editor of *Chinese Recorder*.]

THE following table is from the *Chinese Recorder* for January, 1889, save that the figures relating to the work of the American Board are corrected according to the latest statistics received from its four missions. In some way the figures of our Board, as given in the table in the *Chinese Recorder*, are, in most columns, only about one half what they should be. The summaries are corrected to meet this change.

NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communi- cants.	Pupils in Schools.
		Men.	Wives.	Single Women.	Total.				
London Missionary Society. . . . .	1807	31	21	13	65	8	72	3,695	1,927
A. B. C. F. M. . . . .	1830	35	30	15	80	2	92	1,383	976
American Baptist, North . . . . .	1834	11	9	10	30	6	37	1,340	244
American Protestant Episcopal . . . . .	1835	10	8	3	21	17	37	496	1,614
American Presbyterian, North . . . . .	1838	48	36	18	102	23	84	3,788	2,352
American Reformed (Dutch) . . . . .	1842	7	6	2	15	6	16	844	163
British and Foreign Bible Society. . . . .	1843	14	7		21	? 114			
Church Missionary Society . . . . .	1844	28	17	5	50	11	81	2,832	2,041
English Baptist . . . . .	1845	21	16		37	1	8	1,130	210
Methodist Episcopal, North. . . . .	1847	32	31	17	80	43	91	3,993	1,288
Seventh Day Baptist . . . . .	1847	2	2	1	5		1	30	9
American Baptist, South . . . . .	1847	7	6	7	20	7	18	776	292
Basel Mission . . . . .	1847	24	19		43	2	49	1,885	692
English Presbyterian . . . . .	1847	24	16	10	50	8	89	3,428	575
Rhenish Mission . . . . .	1847	4	2		6	1	4	154	37
Methodist Episcopal, South. . . . .	1848	10	9	15	34	4	7	286	855
Berlin Foundling Hospital . . . . .	1850	1	1	4	6		1	27	80
Wesleyan Missionary Society. . . . .	1852	25	12	6	43	2	33	975	552
Woman's Union Mission . . . . .	1859			4	4		2	36	109
Methodist New Connexion . . . . .	1860	7	4	1	12		36	1,232	180
Society Promotion Female Education . . . . .	1864			7	7				
United Presbyterian, Scotch . . . . .	1865	7	5	1	13		14	773	67
China Inland Mission . . . . .	1865	139	62	115	316	12	118	2,415	153
American Presbyterian, South . . . . .	1867	10	6	3	19		5	82	300
United Methodist Free Church . . . . .	1868	3	3		6	2	8	329	72
National Bible Society of Scotland . . . . .	1868	4	2		6		? 60		
Irish Presbyterian . . . . .	1869	3	3		6		12	68	
Canadian Presbyterian . . . . .	1871	5	4	1	10	2	50	2,650	313
Society Propagation of the Gospel . . . . .	1874	? 5	2	4	? 11				
American Bible Society . . . . .	1876	7	4		11		33		
Established Church of Scotland . . . . .	1878	1	1		2		3	30	80
Berlin Mission . . . . .	1882	4	4	1	9	3	21	500	70
Allem. Ev. Prot. Miss. Soc. . . . .	1884	1			1				
Bible Christians . . . . .	1885	4	2		6			3	
Foreign Christian Mission Society . . . . .	1886	5	2		7			2	32
Soc. Prop. Christ. and Gen. K'ledge . . . . .	1886	1	1		2				
Society of Friends . . . . .	1886	1	1	2	4				
American S'dinavian Congregational . . . . .	1887	2			2				
Church Eng. Zenana Missionary Society . . . . .	1888			3	3				
Independent Workers . . . . .		2		1	3		3	? 30	? 62
Total — December, 1888 . . . . .		545	354	269	1,168	160	1,265	35,122	15,350
Increase over December, 1887 . . . . .		56	34	48	128	*15	*51	2,862	1,673

\* Decrease.



## MANCHURIA.

A BLIND MAN'S WORK. — The *Record* of the United Presbyterian Church of Scotland contains a striking account of "Blind Chang," who came to Moukden in 1886 seeking baptism. Unknown to the missionary and untested, he returned to the village greatly disappointed that he was not permitted to be baptized, but he took back some books which were read to him, and he instantly began to tell the story of the gospel. Four months later Rev. Mr. Webster went from Moukden to the village where Blind Chang lived, and found not this man alone, but the whole village ready to welcome him, where four months previous he would have found it difficult to find a place to lay his head. It seems that Blind Chang went from house to house, and then from village to village, telling the story of the gospel. At first everybody laughed at him and thought him crazy, but those who laughed soon began to listen, and Mr. Webster found the whole neighborhood "ringing with the name of Jesus," and over a score of men and women desiring baptism, giving good evidence of a change of heart. Besides these there are others who are listening earnestly to the truth. In 1887 Blind Chang went to Peking and came under the care of Mr. Murray, whose labors for the blind in China have been frequently alluded to. It seems that in China blindness gives especial privileges; the blind are treated with greatest consideration, and although a blind man may be a beggar, he is addressed as a scholar and a gentleman would be, and doors ordinarily closed are open to him. And now Blind Chang, having a Bible in the raised characters, so that he can readily read it, is going from house to house as a privileged man, reading the Word of Life and commending the gospel with great ardor. The work he has done is described as wonderful.

## INDIA.

THE REVIVAL OF HINDUISM. — We have referred several times recently to the opposition experienced by the missionaries of the American Board, especially in southern India, on account of the quickening of religious zeal in the defence of Hinduism. Other missionary societies are experiencing similar opposition. The Rev. E. P. Rice, of the London Missionary Society, reports that at Bangalore a young woman of eighteen years of age, who had been a Zenana pupil, seemed to become genuinely converted and was baptized. She was at liberty to act for herself and determined to live as a Christian, but her caste-people took up the matter, and monster meetings were held in Bangalore to express the sentiments of the people. At one of these meetings a Brahman judge of the chief court presided, and at another a Brahman deputy collector. Large numbers rallied to the defence of Hinduism, but the leaders of the movement were almost entirely highly educated, English-speaking Brahmans. They treated the matter as though the national religion were at stake. They opened a Hindu Girls' School close to the mission school, and in every way sought to withdraw all girls from mission schools, and resolved to close their homes to Zenana visitors. This opposition is bitter and determined, and in some cases has greatly reduced the attendance at the Christian schools. One thing is certain, that the people are thinking more about Christianity than ever before, and the more they think about it the more will they see its superiority to Hinduism.

## NEW HEBRIDES.

DEATH OF A CHIEF. — Rev. Mr. Lawrie writes to the *Free Church of Scotland Monthly* that Lathella, the high chief at Anelcauhut on the island of Aneityum, died in July last. He was a convert under Dr. Geddie, and from the time when he became chief, in 1859, he has helped forward in every way the work of the mission. He was an elder in the church and a good preacher, frequently taking charge of the young converts during the absence of the missionary. He was strongly opposed to the introduction of intoxicating liquors. On the day of his death he was engaged in earnestly counseling all his friends to walk in the narrow path, and he passed from

earth while trying to sing a Christian hymn. Mr. Lawrie also reports the deep interest of the natives in the erection of a schoolhouse. Logs were drawn by them a distance of fourteen miles to the sawmill. Fifty men turned out and labored at the foundations, and thirty women, wishing to have a share in the work, came with their digging-sticks and helped to prepare the site; they also carried a great deal of sand to be used with lime. The interest of the natives in the advancement of Christianity is indicated by the fact that they contributed this year 3,523 pounds of arrowroot.

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## Miscellany.

### BIBLIOGRAPHICAL.

#### MISSIONARY BIOGRAPHICAL SERIES. —

We have received from Fleming H. Revell, Publisher, New York and Chicago, "a missionary library" consisting of biographies of the following eight eminent missionaries: William Carey, Robert Moffat, Bishop Patteson, James Chalmers, Robert Morrison, Griffith John, Samuel Crowther, and Thomas J. Comber. One or two volumes in this series we have already warmly commended, and so far as we have examined them they are all worthy of approbation. These books are of the kind which should take the place of much of the fiction now found in Sunday-school literature. Each volume is fully illustrated and is handsomely bound. The price of the set of eight is six dollars, and it is well worthy of a place in every Sunday-school library as well as in Christian homes. After further examination we shall hope to refer again to some of these biographies.

*The Life of William Carey.* By Mary E. Farwell. Chicago: Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block.

This is one in the series of "Missionary Annals" now in course of publication by the Society whose name is given above,

which is doing a good service to this generation in publishing a new account of the remarkable character, the wonderful acquirements, and the entire self-devotion of this first father of Modern Missions. The story is told briefly and clearly, filling only sixty-five pages, and thus bringing it within the reach of all.

*Old Highways in China.* By Isabelle Williamson, of Chefoo, North China. London: The Religious Tract Society, 56 Paternoster Row.

This is not strictly a missionary book, being rather the record of observations of everyday life made during four journeys through North China. The author is the wife of Dr. Williamson, the well-known English missionary. The object of her journeys was to carry gospel truth to as many women as she could reach, and so to familiarize them with Western women as to make the work of those who should follow more easy. The narrative is most readable and entertaining, and gives a lively impression of many kindly people and pleasant things, while not suppressing the darker facts. It makes one quite at home in China, and arouses a really affectionate interest in the men and women of that wonderful empire.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For all who are persecuted for Christ's sake; that they may be steadfast even unto death; that in the hour of temptation they may feel the presence and obtain the strength of Him who overcame the world; and that their patience and Christian firmness under trials may be a means under God of changing the purposes and the hearts of their persecutors.

### ARRIVAL.

January 14. At Bombay, Rev. S. B. Fairbank, D.D., returning to the Marathi Mission.

### DEATH.

February 10. At Asyoot, Egypt, Rev. Isaac G. Bliss, D.D., Agent of the American Bible Society for the Levant. (Page 141.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The work of colporters in Bohemia. (Page 158.)
2. The work at Sivas and Adabazar. (Pages 149, 150.)
3. Egin and out-stations of Harpoot. (Page 153.)
4. Poverty and famine in Eastern Turkey. (Page 152.)
5. Hopeful outlook in Western Mexico. (Page 157.)
6. Items from the Japan Missions. (Pages 156 157.)
7. Items from Africa. (Page 159.)
8. How the gospel reached Samoa. (Page 169.)
9. Missionary work in Constantinople. (Page 136.)

## Donations Received in February.

### MAINE.

Cumberland county.	
Cape Elizabeth, 1st Cong. ch. and so.	5 00
Cumberland Centre, Cong. ch. and so., to const. Rev. DANIEL GREENE, H. M.	56 00
Portland, State-st. Cong. ch. and so.	300 00
Scarboro', Cong. ch. and so.	7 00—368 00
Hancock county.	
Castine, Margaret and Mary Cushman,	5 00
Kennebec county.	
Augusta, A friend,	20 60
Penobscot county.	
Hampden, Sab. sch. class, 10, for So. Africa, and 5 for water-supply, Harpoot,	15 00
Union Conf. of Ch's.	
South Bridgton, Mrs. M. P. Fitch,	4 00
York county.	
Kennebunk, Union Cong. ch. and so.	50 83
—, A friend, for Euphrates College,	10 00
	473 43

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
East Sullivan, A. C. Ellis,	25 00
Hinsdale, Cong. ch. and so.	16 50
Keene, 2d Cong. ch. and so.	13 20
Rindge, Cong. ch. and so.	4 75
Swanzy, Cong. ch. and so.	11 07—70 52
Cooks county.	
Berlin, Cong. ch. and so.	7 56
Grafton county.	
Lyme, Cong. ch. and so.	31 61
Plymouth, Cong. ch. and so.	17 78—49 39
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, E. D. Boylston, to const. A. A. ROTCH, H. M.	100 00
Bedford, Mr. and Mrs. C. Gage,	5 00
Bennington, Cong. ch. and so.	9 82
Goffstown, Cong. ch. and so., to const. A. HADLEY, H. M.	145 05—259 87
Merrimac county Aux. Society.	
Franklin, Cong. ch. and so.	25 00
Rockingham county.	
Brentwood, Cong. ch. and so.	2 72
Exeter, 2d Cong. ch. and so., 193.17:	
Nathaniel Gordon, so.	243 17
Northwood, Cong. ch. and so.	10 80
Seabrook and Hampton Falls, Cong. ch., Joseph Kimball,	20 00

Windham Depot, Horace Berry,	10 00—286 69
Sullivan county Aux. Society.	
Newport, Cong. ch. and so.	56 37
	755 40

<i>Legacies.</i> —Amherst, Elizabeth G. Lawrence, by A. A. Rotch,	300 00
Keene, John Grimes, by W. H. Spalter,	300 00—600 00
	1,355 40

### VERMONT.

Franklin co. Aux. Society. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	12 56
Montgomery, Cong. ch. and so.	4 04—16 60
Orange county.	
Newbury, 1st Cong. ch. and so.	6 64
Williamstown, Cong. ch. and so.	20 00—26 64
Orleans county.	
Newport, E. A. Stewart, <i>extra</i> ,	10 00
Rutland county.	
Clarendon, Cong. ch. and so., 11;	
Miss E. Horsford, 1,	12 00
Windham county Aux. Society.	
Brattleboro', Cent. Cong. ch., m. c.	24 43
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, <i>extra</i> ,	100 00
Woodstock, Cong. ch. and so.	21 95—121 95
	211 62

### MASSACHUSETTS.

Barnstable county.	
Falmouth, A friend,	10 00
Orleans, Cong. ch. and so.	21 20
West Barnstable, Cong. ch. and so.	10 00—41 20
Berkshire county.	
Adams, "In Memoriam," for a bed in No. China hospital, Tungcho,	10 00
Hinsdale, Cong. ch. and so.	9 28
Mill River, Miss M. R. Wilcox,	10 00
Sheffield, Cong. ch. and so.	10 20—39 48
Bristol county.	
East Taunton, Cong. ch. and so.	4 25
Norton, Trin. Cong. ch. and so.	12 00
Taunton, Trin. Cong. ch. and so.	219 07—235 32
Brookfield Association.	
Brimfield, 2d Cong. ch. and so.	9 15
Essex county.	
Andover, A mite,	20
Lawrence, Trinity ch., 44.67: So. Cong. ch. and so., 4.51,	49 18
North Andover, Cong. ch. and so.	90 00—139 38



Essex county, North.	
Haverhill, E. Welch,	30 00
Newbury, 1st Church, m. c.	30 06
Newburyport, Belleville Cong. ch. and so., 245.10; North Cong. ch. and so., 23,	268 10—328 16
Essex county, South.	
Beverly, Dane-st. Cong. ch. and so.	149 41
Lynn, Central Cong. ch. and so.	15 00
Salem, A deceased friend,	45 00—209 41
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Miss M. L. Newcomb, for new missionaries, especially to China and Japan,	1,090 00
Shelburne, Cong. ch. and so.	50 00—1,140 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Granville, Cong. ch. and so.	16 00
Monson, M. L. C.	10 00
Springfield, North Cong. ch. and so., 67.58; H. M., 1,000,	1,067 58
West Springfield, Mitteneague Cong. ch. and so., 22.44; Park-st. Cong. ch. and so., 15,	37 44—1,131 02
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	10 00
Northampton, 1st Cong. ch. and so., 2; A friend, 1,	3 00
South Hadley, Two friends for Miss Shattuck's work,	15 00—28 00
Middlesex county.	
Arlington, Birthday offering,	50
Auburndale, Cong. ch. and so., for catechist under Rev. J. S. Chandler, Madura,	40 00
Cambridge, Shepard Cong. ch. and so.	697 33
Everett, Cong. ch. and so.	78 57
Linden, Mrs. Goodhue,	1 00
Lowell, John-st. Cong. ch. and so.	30 90
Melrose, Orth. Cong. ch. and so., m. c.	8 68
Southboro', Pilgrim Cong. ch. and so.	38 79
Winchester, 1st Cong. ch. and so., 60; do., Interest on legacy of D. N. Skillings, 200,	260 00—1,155 77
Middlesex Union.	
North Leominster, Cong. ch. and so.	23 00
Townsend, Cong. ch. and so.	16 29—39 29
Norfolk county.	
Atlantic, Memorial Cong. ch. and so.	3 10
Braintree, Henry A. Johnson,	10 00
Brookline, Rev. Jeremiah Taylor,	20 00
South Weymouth, 2d Cong. ch. and so.	26 00—59 10
Old Colony Auxiliary.	
Mattapoisett, Cong. ch. and so.	25 00
Plymouth county.	
Campello, South Cong. ch. and so.	100 00
Hanover, 2d Cong. ch. and so.	3 50
Hanson, Cong. ch. and so.	6 16
Marion, S. D. Hadley,	10 00
Marshfield, 1st Cong. ch. and so., 23.89; E. A., to const. ALICE E. ALDEN, H. M., 100,	123 89
Plymouth, Church of Pilgrimage, Fisher, 11; "Missions," 1,	94 86—338 41
Suffolk county.	
Boston, Old South ch., 3,230.10; Immanuel ch. (Roxbury), 424.30; Highland ch. (Roxbury), 94.96; Eliot ch., 9; "R." (Dorchester), for catechist, care Rev. H. C. Hazen, Madura, 40; A friend, 40; Mrs. Henry B. Hooker, 25; Hollis Moore Memo. Trust, for books for Pasmalai, 14.20; Boys' Miss'y Soc., Trin. Meth. ch. (Charlestown), for organ for Miss Fisher, 11; "Missions," 1,	3,889 56
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Douglass, Cong. ch. and so.	20 00
East Douglass, 2d Cong. ch. and so.	38 50
Milford, 1st Cong. ch. and so.	78 00
Whitinsville, An Armenian friend,	4 00—140 50

8,948 75

Legacies. — Barre, Geo. W. Harwood, by Sam'l S. Edmonds, Ex'r,	2,000 00
Enfield, J. B. Woods, by Robert M. Woods, Trustee,	50 00
Lancaster, Sophia Stearns, by W. W. Wyman, Ex'r,	4 04
Lowell, Hannah Reed, by Mrs. Lucinda R. Parker, Ex'r, in part, 5,136 61	
No. Brookfield, Daniel Whiting, by William P. Haskell, Ex'r,	800 00
Randolph, Ebenezer Alden, M.D., by E. K. Alden, Ex'r, for distributing miss'y books,	3 66
Springfield, Levi Graves, add'l, by D. W. Wells, Trustee,	76 00—8,070 31
	17,019.06

## RHODE ISLAND.

East Providence, A friend,	50 00
Little Compton, United Cong. ch. and so.	18 40
Providence, Y. P. S. C. E. of Central ch., for water-supply, Harpoot,	10 00
Riverside, Cong. ch. and so.	1 52—79 92

## CONNECTICUT.

Hartford county. W. W. Jacobs, Tr.	
Farmington, Cong. Sab. sch., class No. 18, for native Chinese missionary, under Rev. A. H. Smith,	31 00
So. Glastonbury, Cong. ch. and so.	7 86
Suffield, Cong. ch. and so.	23 55—62 41
Litchfield co. G. M. Woodruff, Tr.	
East Canaan, Cong. ch. and so.	5 81
New Preston, Village Cong. ch. and so., 13.75; Friends, for helper, care Rev. J. S. Chandler, 25,	38 75
Norfolk, Cong. ch. and so.	121 00
Northfield, Cong. ch. and so.	12 19
Salisbury, Cong. ch. and so.	24 50
Thomaston, Cong. ch. and so.	15 45—217 70
Middlesex co. E. C. Hungerford, Tr.	
Haddam, 1st Cong. ch. and so.	33 16
Haddam Neck, Cong. ch. and so.	2 50—33 66
New Haven co. F. T. Jarman, Ag't.	
Naugatuck, Cong. ch. and so.	46 50
New Haven, Ferry-st. Cong. ch. and so., 3; Centre ch., m. c., 2.65,	5 65—52 15
New London co. L. A. Hyde and H. C. Learned, Trs.	
Lebanon, A friend, birthday offering,	10 00
New London, 1st Ch. of Christ, m. c.	13 60
Salem, Cong. ch. and so.	27 10—50 70
Tolland co. E. C. Chapman, Tr.	
Ellington, D. A. N.	5 00
Rockville, Union Cong. ch. and so., add'l,	62 38—67 38
Windham county.	
Windham, Cong. ch. and so.	35 00
—, Thank-offering,	100 00
	621 00

## NEW YORK.

Albany, Charles A. Beach, for special work in China,	50 00
Aquebogue, Cong. ch. and so.	16 72
Brooklyn, Pilgrim Cong. ch., Mrs. W. S. Parker,	100 00
Canandaigua, Cong. ch. and so.	57 15
Fairport, Cong. ch. and so., to const. E. L. DUDLEY, H. M.	106 48
Farmingville, Cong. ch. and so.	3 00
Ithaca, 1st Cong. ch., for water-supply at Harpoot,	4 00
Lawrenceville, L. Hulburd,	5 00
Nashville, Cong. ch. and so.	43 60
New York, Broadway Tabernacle, A. C. Armstrong, 35; Olivet ch., 30.38; Welsh Cong. ch., 15; Pilgrim Cong. ch., Two friends, 5; S. T. Gordon, 150; W. C. Conant, 5,	240 38
Owego, Cong. ch. and so.	15 00

Poughkeepsie, Mrs. A. S. Banfield, for pupil in Harpoot,	25 00
Richmond Hill, Cong. ch. and so.	2 00
Steuben, 1st Cong. ch. and so.	5 04
Troy, D. L. Boardman,	50 00
Union Falls, F. E. Duncan,	10 00
West Bloomfield, Thank-offering for 1889,	10 00
Williams Bridge, Mrs. M. L. Merrill, —, A friend,	20 00 50 00—813 37

## PENNSYLVANIA.

Allentown, A. M. Gorgodian,	1 00
Jeffersonville, Mr. and Mrs. Francis Whiting,	50 00
Philadelphia, 1st Cong. ch.	8 45
Scranton, W. R. Storrs,	40 00
Wheatland, Welsh Cong. ch.	4 10—103 55

## NEW JERSEY.

Bound Brook, Cong. ch.	93 58
Newfield, Rev. Chas. Willey, 20; Mrs. Hannah Horne, 15,	35 00
* Upper Montclair, Cong. ch.	130 85
Westfield, Cong. ch.	121 75—381 18

## MARYLAND.

Baltimore, A friend,	3 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 61.15; Rev. E. Whittlesey, 50,	111 15
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## NORTH CAROLINA.

New Berne, A friend,	10 00
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## FLORIDA.

Crescent City, D. W. Burton,	5 00
Pomona, Union Pilgrim ch.	5 00
Winter Park, Cong. ch.	4 50—14 50

## ALABAMA.

Marion, A friend,	25 00
Talladega, Rev. and Mrs. H. S. DeForest, to const. JOHN ORR, H. M.	125 00—150 00

## OHIO.

Canfield, Cong. ch.	6 00
Cincinnati, Central Cong. ch.	40 67
Cleveland, Union Cong. ch.	4 00
Elyria, 1st Cong. ch.	449 70
Kinsman, 1st Cong. and Presb. ch.	75 50
Lenox, Cong. ch.	6 00
Paddy's Run, Cong. ch.	43 00—624 8

## ILLINOIS.

Atkinson, Cong. ch.	10 00
Avon, Cong. ch.	3 41
Chicago, So. Cong. ch., 50; U. P. Cong. ch., m. c., 15.22; 1st Scandi- navian Cong. ch., 1.51; Mr. Pierce, for Industrial Dept., Bardezag School, 300,	366 73
Earlville, "J. A. D."	25 00
Elmwood, Cong. ch.	34 80
Farmington, Cong. ch.	33 17
Glencoe, Cong. ch., to const. W. A. HOVEY, H. M.	122 50
Greenville, Cong. ch.	15 00
Hinsdale, Cong. ch., to const. Rev. GEORGE R. WILSON, H. M.	64 00
Jacksonville, Cong. ch.	70 27
Joliet, Rev. S. Penfield,	10 00
Lyonsville, Cong. ch.	4 40
Naperville, R. H. Dickinson,	25 00
Peoria, Cong. ch.	139 00
Princeton, Rev. F. Bascom,	10 00
Providence, Cong. ch.	18 06
Rantoul, Cong. ch.	8 85
Rockford, 2d Cong. ch., 62; Thomas D. Robert on, 100,	162 00

Sycamore, 1st Cong. ch.	31 18
Tolona, Mrs. L. Haskel	10 00
Wheaton, Mrs. H. K. Guild	5 00—1,168 37

## MISSOURI.

Lebanon, Cong. ch., add'l, Republic, Union Cong. ch.	6 00 7 30
Sedalia, 1st Cong. ch., with other dona., to const. Mrs. E. P. BOLLER, H. M.	66 95
St. Louis, Swedish Ev. Cong. ch.	7 10
Webster Groves, Cong. ch.	129 55—216 90

## MICHIGAN.

Almont, Cong. ch.	28 00
Athens, Cong. ch.	5 00
Benzonia, Rev. A. Waters,	10 00
Greenville, Cong. ch.	60 00
Michigan Centre, Cong. ch.	4 00
Union City, A friend,	200 00
Wayne, Cong. ch.	14 25—321 25

## WISCONSIN.

Genesee, Cong. ch., add'l,	75
Grand Rapids, Cong. ch.	21 70
Koshkonong, Cong. ch.	5 10
Milton, Cong. ch.	7 68
Milwaukee, Grand-ave. Cong. ch.	53 12—88 35

## IOWA.

Belle Plain, Rev. C. H. Bissell and wife, for Mexico,	10 00
Belmond, Cong. ch.	10 75
Des Moines, G. R. Osgood,	3 72
Ft. Atkinson, Ger. Cong. ch.	5 00
Keokuk, In Memoriam,	10 00
Magnolia, Cong. ch.	8 50
Monticello, Henry D. Smith,	20 00
New Hampton, Ger. Cong. ch.	10 00
Sioux City, 1st Cong. ch.	41 62
Toledo, 1st Cong. ch.	15 00
Waverly, Cong. ch.	5 34—139 93

## MINNESOTA.

Cannon Falls, Cong. ch.	15 00
Janesville, Cong. ch.	5 35
Minneapolis, Plymouth Cong. ch.	139 64
Northfield, Minnesota friends, 100; Thomas S. Suleeba, for hospital in Mardin, 30,	130 00
Rochester, N. J. Eaton,	50 00
St. Paul, A. C. Anderson,	25 00
Waseca, 1st Cong. ch.	5 95
Zumbrota, Cong. ch.	26 30—397 24

## KANSAS.

Council Grove, Cong. ch.	2 00
Pomona, Mrs. E. K. Newcomb,	1 00
Topeka, K. Cragin,	1 00—4 00

## NEBRASKA.

David City, Cong. ch.	13 10
Virginia, A friend for work in Madura,	100 00—113 10

## CALIFORNIA.

Clayton, Cong. ch.	5 00
Ferndale, Cong. ch.	3 50
Los Angeles, Mary C. Noyes,	15 00
San Diego, Rev. F. B. Perkins,	5 00—28 50

## OREGON.

Forest Grove, Cong. ch.	20 00
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## DAKOTA TERRITORY.

Carrington, Cong. ch.	5 40
Elk Point, Cong. ch.	5 00
Parkstone, Christian Magk, 2; A widow, 1,	3 00
Plankinton, Cong. ch.	11 17—24 57

## ARIZONA TERRITORY.

Tucson, 1st Cong. ch. 46 55

## MONTANA TERRITORY.

Helena, 1st Cong. ch. 41 75

## DOMINION OF CANADA.

Province of Ontario.

Galt, Miss A. C. Ballingall, for Matsuyama ch., Shikoku, Japan, 5 00

Province of Quebec.

Montreal, C. C. W. M. S. and C. W. B. F. M. 12 15 — 17 15

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Evan. ch. for East

Central Africa, 10 00

Japan, Kobe, D. C. Jencks, 77 00

Sandwich Islands, —, A friend for the new in Sandwich Islands, 2,000 00

Turkey, Constantinople, Rev. C. A. S. Dwight, 5 00—2,092 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

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For Mrs. Edwards, So. Africa, for

hoes, 20; for Manikin, 30.25, 50 25

For Mrs. Geo. Wilder, So. Africa, 58 00

For Miss Phelps, So. Africa, 13 40

For Spain, Add'l for 1880, 298 00

For school under Mrs. E. S. Hume, Bombay, 85 40

For Mrs. Newell, moving expenses, Constantinople, 380 00

For Miss L. A. J. Richards, Japan, 5 00

For pupil in Girls' School, Harpoot, care Mrs. Barton, 30 00—9,424 31

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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For one pupil, care Miss Poole, 12 00

For Miss Tucker, Adana, 20 00—2,057 00

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For pupil in Mrs. Perkins' school in India, 15 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland Centre, Cong. Sab.

sch., 30; Woodford's, Christian Workers

for educa. work, Madura, 15; 45 00

VERMONT.—Norwich, Cong. Sab. sch., for

Indus. School, Samokov, 14; Rutland,

Cong. Sab. sch., 40.28, 54 28

MASSACHUSETTS.—Atlantic, Memo. Cong.

Sab. sch., 5; Boston, Walnut-ave. Miss.

Circle, for Miss Shattuck's work, Marsh,

by Mrs. S. V. Childs, 75; S. B. P., to aid

pupils in Casarea, 30; 2d Ch. Sab. sch.

(Dorchester), 10.64; Highland Ch., Y.P.S.

C. E., 10 61; Cambridge, Karl and Harold

Howland, for May Villavarayer, 2.50; Law-

rence, Y. P. S. C. E., of South Ch., for girl,

care J. S. Chandler, 15; Fall River, New-

ton, R. Earle, for a student at Pasumalai, 10;

3d Cong. Sab. sch., for support of B. G.

Casparian, Marsovan, 5; Lawrence, Trin.

Sab. sch., for Mr. Washburn's school, Pasu-

malai, 10; Walpole, Cong. Sab. sch., 47.49, 221 24

CONNECTICUT.—Fairfield, Cong. Sab. sch.,

for pupil at Adabazar, 33; Middletown,

1st Cong. Sab. sch., for two schools in Tur-

key, 30; Westbrook, Cong. Sab. sch., 10, 73 00

NEW YORK.—Brooklyn, Willoughby ave.

chapel Sab. sch., 75; Clinton-ave. Cong.

ch., Y. P. S. C. E., 6.43; Flushing, 1st

Cong. Sab. sch., for schools in Broosa, 40;

Oswego Falls, Cong. Sab. sch., birthday

offering, 15; Stockport, Mrs. Davison

Crary, 3, 139 43

NEW JERSEY.—South Orange, Montrose

Sab. sch. class, for teacher in Turkey, 11 00

VIRGINIA.—Herndon, Faithful Mission Band,

for school at Nagaoka, 10 00

OHIO.—Cleveland, 1st Cong. Sab. sch.,

23.66; Elyria, 1st Cong. Sab. sch., 40;

Oberlin, 1st Cong. Sab. sch., 15.97, 79 63

ILLINOIS.—Toulon, Cong. Sab. sch., 5 00

WISCONSIN.—Bristol and Paris, Y. P. S. C.

E., 5.90; Elkhorn, Y. P. S. C. E., 12;

Grand Rapids, Y. P. S. C. E., 1; Racine,

Welsh Cong. Sab. sch., class No. 11, 3;

Ripon, 1st Cong. Sab. sch., 12.23, 34 13

IOWA.—Atlantic, 2 Sab. sch. classes, for

work of Miss Wright, 11; Cedar Rapids,

Cong. Miss. Sab. sch., Birthday box, 2.35;

Magnolia, Cong. Sab. sch., 10; Sioux City,

1st Cong. Sab. sch., 8.63; Y. P. S. C. E., of

do., 2.85, 34 83

NEBRASKA.—Arberville, Cong. Sab. sch., 4 00

CALIFORNIA.—Compton, Cong. Sab. sch., 1 00

712 54

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Castine, Margaret and Mary Cush-

man, 80

VERMONT.—East Brookfield, 2d Cong. Sab.

sch., 9 34

MASSACHUSETTS.—Chelsea, Beth W. Upham,

20c.; Hadley, Russell Sab. sch., 9.08;

Lowell, Juvenile class of 1st Cong. Sab.

sch., 37.50, 46 78

CONNECTICUT.—Southport, Cong. Sab. sch.

NEW YORK.—Brooklyn, East Cong. Sab.

sch., 25; Puritan Cong. Sab. sch., 22.36;

Goshen, Eleanor F. Tracy, 40c.; Sala-

manca, Children's Mission Bank, 1.50;

Stockport, Mrs. Davison, 2, 51 26

TENNESSEE.—Sherwood, Increase of 17

nickels, 8 05

OHIO.—Berea, Cong. Sab. sch., 10; Mt.

Pleasant, Friend's Ch., "Children's Band,"

1, 11 00

ILLINOIS.—Alton S. Hatheway, 50c.; A.

Drury, 50c.; Amboy, 1st Cong. Sab. sch.,

10; 11 00

MICHIGAN.—Port Huron, Earnest Workers,

1st Ch., 46 00

KANSAS.—Tonganoxie, Friends, by Rev.

S. F. Wilson, 1 80

COLORADO.—Pueblo, Mrs. S. M. Packard, 90

WASHINGTON TERRITORY.—Seattle, Ply-

mouth Cong. Sab. sch., 15 00

WEST AFRICA.—Bailundu, Cong. ch., by

Mr. Stover, 4 25

BULGARIA.—Samokov, Evang. ch., for Mi-

cronesia, 10 00

226 18

Donations received in February, 30,456 43

Legacies received in February, 8,670 31

39,126 74

Total from September 1, 1888, to February 28, 1889: Donations, \$189,872.83; Legacies, \$30,822.04 = \$220,694.87.



# FOR YOUNG PEOPLE.

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## HOW THE GOSPEL REACHED SAMOA.

It was in 1830 that Mr. John Williams, that noble English missionary and "Polynesian apostle" who had already spent eleven years in the Society Islands, accomplishing wonders in the civilizing and Christianizing of the people, reached the Samoan group, known to be populated by fierce cannibals. He came in his own ship, the *Messenger of Peace*. He had himself built this vessel of seventy tons burthen at the island of Rarotongo, with only native help and with few tools except those of his own making. He was impelled by an intense desire to



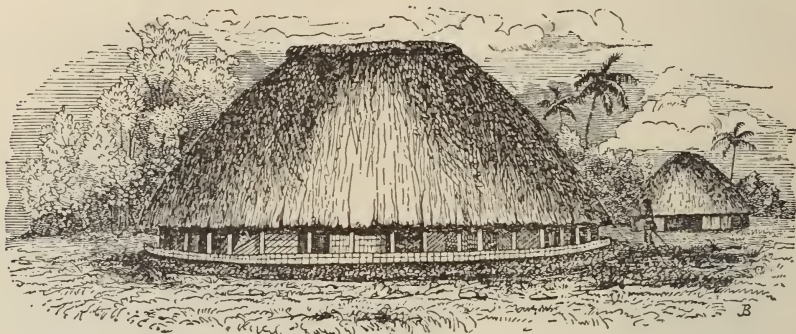
THE HARBOR OF PAGO-PAGO, TUTUILA, SAMOA.

carry to the westward islands that glorious gospel by which he had seen so many savage tribes transformed into happy, industrious, and orderly Christian communities.

Mr. Williams was accompanied by his brother missionary, Mr. Barff, and by eight Society Islanders whom they had trained as teachers. Touching at the Friendly Islands mission they found and took on board a Samoan chief named Fauea, who had become a Christian there, and who proved a great assistance to them. As their ship approached Samoa, the towering mountains of Savaii, one of the largest islands, were seen seventy miles away. On arriving there they were surprised and delighted with the magnificence of the scenery, with

the welcome given them and the joy of the people at the coming of teachers. Fauea eloquently proclaimed the praises of the missionaries and the excellence of their religion. Natives had brought off to the ship articles of barter, but on hearing these things, they covered the deck with produce and resolutely refused to take payment. Multitudes crowded the beach, and as it was after sunset when a landing was effected, they literally carried the missionaries to the chief's house, long lines of flaming torches lighting the way. A song in their honor was quickly composed and sung in full chorus by all the people.

The cut below represents a Samoan *Fale-tele*, or council-house, such as used to be found in every village. Some of them were of large dimensions, built of wood and thatched with sugar-cane or pandanus leaves. These houses are very ingeniously constructed, no nails being used about them, the fastenings being made with the fibre of the cocoanut. In these houses all strangers were received, and the population of the village used to gather here in the evening for their dances and various games.



A SAMOAN FALE-TELE, OR COUNCIL HOUSE.

Mr. Williams found the Samoans neither tall nor muscular, but very agile and graceful. "Picture to yourself," he says, "a fine, well-grown Indian, with a dark, sparkling eye, a smooth skin glistening with sweet-scented oil, and tastefully tattooed from the hips to the knees; with a bandage of red leaves, a headdress of the nautilus shell, and a string of small white shells around each arm, and you have a Samoan gentleman in full dress; and thus dressed, he thinks as much of himself and the ladies think as much of him as would be the case with an English beau fitted out in the highest style of fashion."

They had no priests, temples, idols, or sacrifices, but deified beasts, birds, and fishes. A convenient building was given by the chief as a church and school-house, with four good dwellings for the native missionaries. In three days the *Messenger of Peace* sailed away, the Englishmen promising to return in nine or ten months. All the people escorted them to the shore, rending the air with the cry, "Great is our affection for you, English chiefs!"

It was not until two years later, in October, 1832, that the ship could again sail for Samoa. All things favored, and after six days' delightful voyage they sighted Manua, the most easterly island of the Samoan group. As it was two

hundred and fifty miles from the teacher's residence, Mr. Williams was greatly surprised to hear the first islanders who boarded the ship exclaim, "We are sons of the Word." His joy increased when they told him that great numbers of the people of Savaii and Upolu had received the truth. As he sailed on from island to island he became convinced that a mighty work had already been done throughout Samoa. At Savaii the teachers welcomed him with tears and shouts of joy. They had a story to tell of mingled sorrow and success. At first war had raged between two islands, but the teachers had always been kindly cared for, and chief after chief had ceased fighting and renounced his superstitions. After a time they determined to drown Papo, their war-god, the only semblance of an idol



MALIETOA, KING OF SAMOA IN 1839.

found in Samoa. This created immense excitement. Chiefs from a distance were constantly coming to learn what these things meant. Many of them came regularly, learning all they could carry away of the new truth and taking it home to their people. The converts had withstood persecution. One Christian chief, when threatened, said of his enemies: "I shall not move from my house to attack them. But if they begin, I will pray for the help of Jehovah and resist them with all my strength."

Mr. Williams found, besides these avowed Christians, a multitude who had been only waiting for his return to publicly renounce their superstitions. He visited every island, preaching to great audiences, and was everywhere joyously welcomed. The king of Samoa now openly embraced Christianity. His name was Malietoa, which is the family name of several Samoan kings. It was the grandson of this very Malietoa, known by the name of Malietoa Laupepa, and himself a Christian ruler, who in 1887 was forcibly taken from his country and carried to Africa by the Germans.



After thus instructing and confirming the believers, Mr. Williams again bade them farewell. It was not until 1838 that he saw Samoa again, though English missionaries had meanwhile been sent there. Mr. Williams had visited England, had secured a fine missionary ship, and had brought with him a missionary band. "As we neared Apia, the harbor of Upolu," wrote Mr. Williams, "we sailed along the coast of that noble island and every few miles we recognized large places of worship, white as snow, smiling a welcome to us through the dark, rich foliage in which they were embowered. . . . The whole group has a population of sixty or seventy thousand, and about fifty thousand are under instruction. The desire for missionaries is intense. If we had twenty instead of three, all would have been readily disposed of." Thousands of copies of Matthew's Gospel and many elementary books were in print, and the people could read them fluently. Fighting had entirely ceased.

Mr. Williams decided to make his headquarters here and thence to visit the islands already Christianized, and to carry the gospel to the New Hebrides.



SAMOAN DUCK-DUCK DANCERS.

Alas ! his first venture to the latter islands resulted in his death at Erromango at the hands of cannibals. But his work went on. Commodore Wilkes, of the United States Exploring Expedition, who visited Samoa in 1839, speaks of the wonderful effect produced by missionary instruction and says "it appears almost miraculous." This naval officer bears witness that the greatest obstacle to the missionary work was the presence on the islands of a few abandoned white men.

The fantastic figures above, from a cut in the English *Messenger for the Children*, represent the Samoan dancers, corresponding to the African "witch doctors." Men thus masked executed a rude kind of justice, punishing a criminal or taking from a thief his unlawful gains and restoring them to the rightful owner. We may suppose that the fear inspired by their startling appearance secured submission.



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